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The Living Church

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VOL. LXXIV

MILWAUKEE, WISCONSIN, DECEMBER 19, 1925

No. 7

WILLIAM REED
HUNTINGTON

EDITORIAL

MEETING OF THE
NATIONAL COUNCIL

FAITH HEALING

BY THE REV. SELDEN PEABODY DELANY, D.D.

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A Weekly Record of the News, the Work, and the Thought of the Church

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CORRUPTION in political life is really skepticism. It is a distrust, a disease which has lasted so long that it has grown into disbelief of political principles, of the first fundamental truths of the sacredness of government and the necessity of righteousness. And, where such a disbelief has come from, we know well enough. Is it not from the narrow view which has looked at machineries, and magnified them till they have hid from view the great purposes for which all machineries exist? If a man tells me that it is absolutely necessary that such or such a political party should be maintained, whether its acts and its men are righteous or unrighteous, or else the government will fail, that man is an unbeliever. He has lost his faith in the first principles of government, and he has lost it by persistently tying down his study and his soul to second causes, to the mere machinery of party.—*Phillips Brooks*.

SELFLESSNESS brings the peace of God which passeth all understanding because there is no self left to be disturbed.—*A. H. McNeile*.

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EDITORIALS & COMMENTS

William Reed Huntington

MOST notable among ecclesiastical biographies of recent years is Dr. Suter's *Life and Letters of William Reed Huntington*,¹ which has lately been published.

Dr. Huntington died in July, 1909, after a service in General Convention extending over thirty-six years, and an acknowledged leadership in that body almost from the first. Only sixteen years have elapsed since his death; yet measured by values, as one reads the chapters of this absorbingly interesting biography, and especially the letters from its subject which form so large a part of its contents, aeons seem to have passed between Dr. Huntington's day and our own.

As the General Conventions of 1883-86, in which Prayer Book revision was uppermost, seemed to begin a new era after the stormy Conventions of the seventies, so that new era ended with Dr. Huntington's last Convention in 1907, and another new era began in 1910. Seldom does one find so complete a break in the dominant spirit of a legislative body as that which, as one looks backward, occurred between those two Conventions. From 1883, or before, until 1907, Huntington was the dominant figure in the House of Deputies, towering above all others. Before that, de Koven—always defeated but always great—was the most conspicuous figure. One wonders what would have been the changed atmosphere of today if Huntington could have seized the torch when de Koven laid it down, and carried de Koven policies to victory. He could not; but he could and did dominate with a personality that won, first respect, and then love, from his opponents.

Shortly after Huntington's death, this editor sought, in a two-part editorial, to appraise Dr. Huntington's position and work in the Church. It has been interesting now to read those editorials again and compare the view then taken with this intimate knowledge of the man that is afforded by his private letters.

Dr. Huntington had been opposed in most of his measures in the House of Deputies by the men who seemed most nearly to stand for the position of THE LIVING CHURCH. Several references in his letters indicate that he felt that the influence of this journal had been cast against him, until a few years from the end, when he is good enough to attribute what seemed to

him a change of policy toward him to a change in editorship. To a correspondent in January, 1905, he wrote:

"Curiously enough, THE LIVING CHURCH, which for many years, during the period of Prayer Book Revision, persistently sneered at me and all my works, was the only one of the Church journals to print Suter's address in full.² This, no doubt, was due to a change in the editorship; but, all the same, it came to me very pleasantly as a surprise" (p. 420).

To another correspondent at about the same time he wrote:

"It was as great a surprise to me as to you, perhaps even a greater, to see the thing printed in the columns of THE LIVING CHURCH, and I thought it very much to the credit of that journal that it was willing, after so many years, to make what was practically a retraction" (p. 426).

Well, this editor was fairly new at his work at that time, and in his innocence he did not even know that Dr. Huntington felt that THE LIVING CHURCH had made a personal matter of issues in which it had differed with him. The editor was of a younger generation than Dr. Huntington, and the bitterness of the partisan conflicts of the older generation was not inherited by its successor. The editor has no recollection now of any particular considerations that led to the printing of Dr. Suter's address. To print it, however, was quite in line with the policy that has characterized THE LIVING CHURCH since the present editorship began—and, we believe, long before. Dr. Suter's paper undoubtedly seemed to the editor, on its merits, worth printing; consequently it was printed; and incidentally it must have been a pleasure to be able to grant a courteous request from the officials of the Massachusetts convocation that had asked for the printing, and also to give appreciation to one of the greatest figures in the Church of that day. The editor cannot recall that he even knew that a "retraction" of anything was required.

In any event, blissfully unconscious that he had done an unexpected thing that had, happily, been accepted by Dr. Huntington as an atonement for past

² The address referred to was printed in THE LIVING CHURCH of December 24, 1904. It had been given by the Rev. John W. Suter, D.D., Dr. Huntington's present biographer, before the Eastern Convocation of Massachusetts, and was "ordered to be sent to Dr. Huntington and the Church papers by a unanimous vote." It was a touching appreciation of Dr. Huntington's influence and personality in General Convention. "Some day," said Dr. Suter, "the Church will recognize what Dr. Huntington has given it liturgically." His prophecy has been abundantly fulfilled.

errors, and sharing personally with many others in deep veneration for Dr. Huntington, this editor was able finally to establish very pleasant relations with him, never dreaming how hard it evidently was for Dr. Huntington to believe in the reality of his friendship. In the closing paragraphs of the second of the two editorials appreciative of him that were printed shortly after his death, the editor was able to say:

"Dr. Huntington had increasingly shown sympathy with the ideals of THE LIVING CHURCH, and it will ever be a gratifying memory to its editor that he had shown increasingly the marks of a true friendship for him. His last words written for publication, a poem at the fiftieth anniversary of his class at Harvard, were sent by him to THE LIVING CHURCH and were printed in our issue for July 10th—a mark of friendship, in the sending, which we could not fail to appreciate. [Dr. Huntington died on July 26th following.] The editor had enjoyed a delightful visit with him in May; and a dictated letter from Dr. Huntington to the editor under date of June 24th,³ written, as he stated, while confined to his room 'for a needed rest-cure, the fatigue of the winter having been temporarily too much for me,' must have been among his last letters.

"His personality was beautiful and lovely. He led men, partly by his superb eloquence, but more because he inspired their love. Whatever intellectual lack of confidence there may have been in him on the part of Catholic Churchmen, owing to circumstances that we have frankly outlined, we, for our part, have had absolute confidence in his personality. We feel his loss, not only as that of the most powerful influence for good upon a very large section of the Church, but also as that of a true friend, whom we had learned to revere and to reverence.

"What of the future of the party of the Quadrilateral and of the Catholic party, as these are represented in General Convention? Both have ideals and both are now without leaders. Their obvious duty is to fuse together. They can realize their mutual ideals when they do so, and they can correct whatever has been illogical in the position of either. They have in common almost all their aspirations. Let us try to work together. It would have cheered Dr. Huntington's heart to feel that the two parties would do so. He was sensitive to criticism; he was splendid in his sympathy when he received sympathy."

AND now, what, really, was the position of this remarkable man, as it is revealed in his biography and in his letters?

He grew up in the "High Church" parish of St. Anne's, Lowell, Mass., under the rectorship of Dr. Edson, and he was repelled by it. "Had no other religious influence come into my life than that of St. Anne's," he wrote in later years, "I fear that long ago I should have gone off into Agnosticism or Pessimism" (p. 13). Dr. Suter believes that the influence of Harvard chiefly turned him toward the Church and its ministry. Dr. F. D. Huntington, then a Unitarian minister and the college preacher, shortly afterward a Churchman and then Bishop of Central New York, acquired a great influence over him and retained it until the Bishop's death. It is probable that Bishop Huntington's passage from Unitarianism to the Church kept Wm. R. Huntington from the opposite course.

Bishop Eastburn held up Dr. Huntington's ordination for some months because of his "view" of the Thirty-nine Articles, though, writes the latter, "it is the one generally accepted by the clergy of the Church" (p. 47). However, he was finally ordained and soon became rector of All Saints', Worcester. In a sermon on American Catholicity, in 1866, he declared, "I am a Catholic," and asserted that his religion "rests upon the fact of the Incarnation" (p. 116). His first book, an admirable monograph entitled *The Church Idea*, was published in 1870.

His first General Convention was that of 1871. He supported and voted for the panic legislation to "put down ritualism." In the Massachusetts diocesan con-

vention of 1873, when Dr. de Koven was the candidate of High Churchmen for bishop in succession to Bishop Eastburn, who had died, Huntington vigorously opposed him and seems (p. 93) to have turned the tide toward Bishop Paddock, who was elected. His objection to Dr. de Koven was largely based on the teaching of eucharistic adoration by the latter, though Huntington admitted that de Koven "had a right to hold it" (p. 93). A number of later passages show Huntington to have dissented from the eucharistic teaching of Catholic Churchmen to the end.

In 1874 he voted again for anti-ritual legislation and against the confirmation of Dr. Seymour to be Bishop of Illinois; though curiously enough, as a member of the standing committee of Massachusetts, he voted next year for the confirmation of the election of Dr. de Koven for the same position (p. 132).

In a letter to Dr. Heber Newton in 1874 he wrote: "Whatever I may have been called by others, I have never called myself a Broad Churchman, pure and simple," and explained why (pp. 126, 127); and in another letter at the same time he stated what "Catholicity" required of him (p. 132). He writes of an unnamed person in 1880 that "he is a high Churchman," and adds, "and so am I, for that matter, though they won't acknowledge me" (p. 197). With respect to opposition to the work of Prayer Book revision, he writes in 1883 that it is due to "Ritualists who are disappointed at not finding their demands conceded," to certain "Broad-Church men" who prefer "the present anarchy of usage," and to "Evangelicals," adding:

"It is strange that the Virginia men cannot see that by diversifying and ennobling and magnifying the Daily Office, as in this book we do, we are putting the most effectual barrier possible in the way of that restoration of the 'Mass' which is the grand aim of the Romanizers" (p. 209).

In the General Convention of 1886 he had voted against a proposed change of name in two forms but had himself introduced a resolution to omit the name from the title page of the Prayer Book and substitute "According to the use in the U. S. A." "Evidently," he writes, "in the Convention it scared Ritualists and Evangelicals about equally, while the Broads, in the person of Dr. Brooks, distinctly repudiated it" (p. 264). When, in 1903, the General Convention authorized a referendum of the dioceses to discover whether a change of name was desired, Dr. Huntington raised a technical question relating to the subject in the diocesan convention of New York, because, he wrote, "Had I not done this, I verily believe that the great Diocese of New York would have seemed to commit itself to the policy of a change of name;" and he wrote Francis A. Lewis that if it were not for that technical objection on his part, "there is every reason to believe that the Convention would have passed a resolution the opposite of what you would have wished" (p. 370).

On the other hand, in 1886 he declined "in unequivocal terms" an invitation from Bishop Whitaker to serve on a committee for the maintenance of "the Protestant position of the Church," denouncing such a movement quite emphatically as "doubly harmful" (p. 265). But in 1890 he wrote Bishop Potter that, in his judgment, "the doings at St. Ignatius' and St. Mary the Virgin's constitute a scandal as much graver than any that can result from the doings at St. George's as doctrine is more sacred than polity" (p. 277). He wrote of the "Fond du Lac scandal" in connection with the consecration of Dr. Weller in 1900, and thought it "humorous" that THE LIVING CHURCH should "attack" Dr. Edward Everett Hale for receiving Holy Communion at the Church's altar while containing in another column of the same issue "a most laudatory notice of

³ This is the letter printed in the biography (p. 480) with the date June 24, 1907; but that the correct date was 1909, being only a month before his death, is evident from this extract from THE LIVING CHURCH written while the receipt of the letter was fresh in the editor's mind. Only two letters of later date, both being of the following day, are printed in the biography—pages 519-522.

Hale's latest book" (p. 360). In later years his letters indicate that he did not believe in the "open pulpit" nor in federations of Churches.

After Prayer Book revision had been completed (1892), Dr. Huntington's three objectives in succeeding General Conventions were (a) the "Huntington amendment" to the Constitution designed to provide for a relationship with the Church on the part of any outside congregation that might desire to place itself under episcopal supervision; (b) a Preamble to the Constitution designed to state the position of this Church; and (c) the disestablishment and dropping of the Thirty-nine Articles. After these years since the long-continued discussions over the first two of these—there never was much controversy over the third though it never came to a direct vote—one wonders that the purely academic character of the propositions did not suggest to Dr. Huntington the disproportion in his insistence upon them. In a modified form the Huntington amendment was finally adopted; and from that day to this no congregation has applied for such recognition nor is any likely to; while the application of the Polish Bishop Kozlowski for recognition of his work under the provision was frankly an embarrassment to Dr. Huntington.⁴ Called upon (in 1903) to express an opinion on the matter, he writes: "I took the ground that consistency demanded our looking favorably upon the application, and while expressing regret that the first serious overture"—he might have said the only one—"should have come to us from the Catholic rather than the Protestant side of the house, I urged the importance of our living up to our principles" (p. 359); which, however, the Church refused to do. "We meant the offer to apply to congregations that did not have the episcopate," he apologetically said to a friend. (This is not related in the biography.) "But shall we maintain that the prior possession of the episcopate is a bar to unity?" was the reply. And Dr. Huntington admitted that we could not.

He was very anxious, in his later years, that the Thirty-nine Articles should be dropped. He would view it as the irony of fate if he could know—perhaps he does—that it devolved upon this editor to introduce in the House of Deputies the resolution to accomplish it, and that in its first Convention it passed both Houses by enormous majorities—when, in 1904, with all his eloquence, he could not even get it to a vote. He would have been interested to know that certain spokesmen for "breadth" opposed it now, as, he complains, they opposed him in Prayer Book revision; as Dr. Phillips Brooks opposed him when he sought to drop the name of the Church from the title page of the Prayer Book. But there were fewer of these in opposition to the measure relating to the Articles now than there were in his day. Most "Broad" Churchmen have grown, along with the rest of us, and the Cambridge professor who pleaded for the retention of the Articles in 1925 found himself strangely alone. The Cambridge men in the two Houses have outgrown him. And one's mind went back to a letter of Dr. Huntington written in 1903 of a Cambridge alumni dinner when, he says, "the theology talked was a little too 'Broad' even for me, and I can stand a good deal in that direction" (p. 358). "Breadth" is a curious phenomenon.

As for the Preamble, there never would have been

any difficulty over its adoption if Dr. Huntington had been willing to introduce slight changes in its phraseology. It seemed to imply that the Protestant Episcopal Church was a new Church when "planted on the shores of Virginia." In letter after letter reprinted here he disclaims any intention to convey that idea in his Preamble, but not once is there the suggestion of a willingness to alter the language so that this disclaimer might be clearly expressed.

And that suggests the great gulf between the General Conventions of Dr. Huntington's day and those of our own. Huntington devised his measures and brilliantly, forcefully, magnificently, fought for a following to enact those measures into law—and often failed. Today, let us assume that Dr. Suter, his biographer, deemed it useful to introduce the equivalent of the long discussed Preamble into the House of Deputies, and Mr. X, some leader on the Catholic side—if there is one—deemed it not useful. What would happen would be that Dr. Suter and Mr. X would eat lunch together, would exchange views on the measure; would consider various expedients for meeting Mr. X's objections; and in twenty minutes the "Preamble" would have been so recast as to become acceptable to them both. In that form it would be presented, would be the subject of a short debate under a five-minute (if not three-minute) rule, in which, if any attempt at eloquence were to be made, the house would laugh and the president's gavel would admonish that time was up; one or two anxious gentlemen would "view with alarm" lest our Protestant heritage be lost; the resolution would be adopted with general consent—and the incident would scarcely receive two inches of space in any Church paper. Alas, what Dr. Suter could and would do so well, Dr. Huntington simply could not do at all!

It was not altogether his fault. His was a partisan era. He was a party leader—brilliant beyond any leader that has followed him. His opponents, likewise, must eloquently seek to down him. But what he would have done in a present-day General Convention, under a five-minute limit of debate, with party lines wholly dissolved, one's wildest conjectures can scarcely imagine; and what would have been the consternation of his associates if he and Mr. X had been seen openly lunching together, is still less within human knowing. But the Church moves more rapidly, more satisfactorily, and with much less friction under the conditions of 1925 than under those of 1907. Between the two dates a revolution has taken place in the Church.

IT remains for us to say that Dr. Suter's work in this biography is exceedingly well done. He does not put his own opinions in place of those of his subject, nor does he treat the latter as an infallible superman if not demigod. It is, we think, his first essay in biography, and in it he has at once placed himself upon the plane of his bishop coadjutor—the highest praise, perhaps, that a biographer could receive.

In those letters Dr. Huntington speaks for himself. He was unique among his contemporaries. He founded and dominated a party all his own, he drew men from all schools of thought into his following, and strangely moulded them and secured their loyalty—almost their worship. Broad Churchmen, Evangelical Churchmen, Catholic Churchmen, regularly opposed him. He drew from them all; and he just lacked the ability to become the mediator between them all.

The generation that followed him—among whom this editor is numbered—probably appreciate him better than did his own contemporaries. In the Prayer Book revision of 1892 his best constructive work was given; and he left a lasting impress upon our liturgy.

⁴ Dr. Suter's recollection plays him false when, in a foot-note on page 467, he speaks of the Huntington amendment as "designed to open the way to experiments with affiliated congregations of Swedes or Poles." That possibility arose later; but Dr. Huntington always made it clear that he hoped and anticipated that not a few Presbyterian and other English-speaking non-Episcopal congregations would place themselves under episcopal guidance as a result of this legislation, and it was for them that he intended it.

ACKNOWLEDGMENTS

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THE QUIET MIND

BY J. F. WEINMANN

HE that believeth shall not make haste." "Thou wilt keep him in perfect peace whose mind is stayed on Thee." "In quietness and in confidence shall be your strength." "Ye ought to be quiet." "A soft answer turneth away wrath." "Whose adorning . . . let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price." "The meek shall inherit the earth." "He will beautify the meek with salvation." "The meek will He teach His way." "I exhort that prayers be made that we may lead a quiet and peaceable life." "We beseech you that ye study to be quiet."

But there is hardly need to go on, for in texts that speak of the quiet and the peace of the children of God there is an embarrassment of riches. They may well be summed up in that oft-quoted and well remembered verse from the last sayings of our Lord, "These things have I spoken unto you that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer: I have overcome the world." Or, to quote from Moffatt in this place, "Courage! I have conquered the world."

This is not, of course, the quiet of stagnation, inertia, and death. Of course not. Not the peace meant in that inscription over a cemetery in England, "Only the dead living in this parish are buried here." Not that. Rather the poise and self-possession that always accompany competent judgment and strength. All the operations of Nature, the coming of light, the falling of the dew, the cycle of growth, alike make no sound and are without confusion. If many a flower is born to blush unseen, it is born also to live its life unheard, in quietness and in confidence.

Those simple folk, the Friends, have had this grace, for it is distinctly that, as their outstanding trait for generations. The one text they seem to have taken to heart and whose exemplification they have sought and stressed in their lives is this: "If any man have not the spirit of Christ, he is none of His." A Christian, they seemed artlessly to think, must really make an effort to be what the name signifies, a follower of Christ.

All of which is perhaps readily admitted. Down in the deep of his heart the child of God should be unafraid and at peace. He who has been our help in ages past, the Christian's faith assures him, will be our hope, our confidence, our stay, our reliance, our dependence, and our defense for years to come—and now.

And, difficult as this ideal may at times seem, it is well that we should bring ourselves back to it, examine ourselves, readjust ourselves. It is the vista opened again for us in the collect for the Twenty-first Sunday after Trinity, where we pray, "Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen."

Here, primarily, the thought is that the disturbed mind is caused by sin, and that the sin being pardoned and the soul cleansed, peace and the quiet mind follow. No doubt this is true. It is only a step farther, however, that brings the quiet mind and the peace that passeth understanding into all the relationships, the challenges, and the thick of daily active striving and struggling human endeavor.

What, then, are some of the hindrances, or the real hindrance, to this peace, this quiet and serenity, this strength,

bequeathed to us by our Lord and therefore ours of right? Why are we so often robbed of our inheritance?

It is of course easy enough to shift the responsibility to the age in which we live, with its detractions and its distractions, with its apparent disturbance in the whole realm of thought, with its new psychology, its reevaluation of just everything, even of those matters that we had thought settled and certain, with its men, its teachers and leaders, standing at opposite poles, with its shepherds seeming to lead the sheep, one in one direction, and another in another.

Or it is easy to shift the responsibility to the vexationsness of our association with one another. If people, we say, would only be different. If they would only, at least in some patent fashion, practise what they preach, see themselves as they manifest in their everyday contacts. If they would only be honest and open and sincere and humble and frank. If the old virtues and graces of gentleness, and kindness, and courtesy, and deference, and consideration were only not so much and so often out of the picture. If life only were not so much of a game of "You look out for yourself and I'll look out for myself," of every man seeking his own and hardly ever considering the weal of another and of the whole. If it were only not always what I think, and what I feel, and what I want, and what I ought to have, instead of, at least a little, of what in some measure ought to be the right and the claim of the other.

It is very easy to shift the responsibility for our frequent lack of peace and poise and rest and assurance and the quiet mind, to the age and its disappointing people, our associates, who move, sometimes so furiously, upon its stage. But the reason is really other and much farther back, or farther in. In a word it is our own lack of faith. It is that we fail utterly in relating ourselves back to God. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." We must begin with God and work out from Him. "Seek ye first the Kingdom of God." We seek man first, and the age first, and our ambition first, and our rights and claims first. We begin at the wrong end and nothing fits and we are ill at ease, unhappy, disturbed, unquiet in mind. We think we know so much, that our day is so wonderful, and yet we are so far from having learned the secret of adjustment, so far from an appreciation of what was said so long ago in the Psalms, "My soul, wait thou only upon God, for my expectation is from Him."

FOREIGN-BORN AMERICANS

A SECRETARY OF THE Foreign-born Americans Division, during the recent General Convention, made a foreign-born survey of the staff of the Hotel Bienville, New Orleans, and discovered the following facts, showing it to be like most of our hotels, and, it might be added, like most public schools and colleges.

The hotel and its sister, the Roosevelt, are owned by four Italians, the three Vaccaro brothers, Felix, Joseph, and Luca, and their brother-in-law, Blaiz d'Antoni. (Such ownership proves the oft repeated contention of the Foreign-born Americans Division, that "the foreign-born are becoming our rulers economically and politically.") The general manager of the two hotels is a Hebrew, though his name is Mike Moss. The manager of the Bienville is Thomas Burns. The chief cook is a Filipino; the head waiter, a Greek; the head porter, a Belgian; the auditor, a German; the night detective, an Alsatian; the parents of the cigar counter girl, whose name is Effie Lee, were born one in England and the other in France.

The elevator girls are French, Spanish, Irish, German, and Slovak. The bell boys are all sorts of nationalities, and one of them is half Indian. Among the waiters are French, Puerto Rican, Greek, Assyrian, Filipino, Irish, Italian, Austrian, and Mexican. Only one Hebrew besides the general manager was found in the whole hotel.

Here are some names taken at random from the time cards: Joseph Mutz, Aymar Holm, Lionel Chatry, Thomas Lynch, George Montier, Arthur Marat, Sotiro Coruellas, Joseph Michalik, John Bringold, Charles Koury, Y. Colorado, S. Cemaw, L. Alvarez, Rico Delgado, Arthur Jones, Albert Williams, Norah Lind, Lilly Collins, Johanna Sweeney, Olive Verrie, and Teresa Naquin, and finally two fine American names of men of old American stock, Paul Davis and John Washington, whose ancestors, some generations ago, migrated from Africa.

WHOSOEVER has Jesus Christ in his heart has Him soon afterwards in all his outward actions.—*St. Francis de Sales.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

AS we were saying." So I begin where I left off five months ago. I am sorry to close the seventh series of Travel Pictures; but it is a satisfaction to resume these comments upon men and things, ecclesiastical and secular, reassured as to your patience in reading them—nay (if I can believe your too kind messages) not patience only, but eagerness!

And first, an etymological note. I spoke the other day of St. Cergue, and the impossibility of tracing that name in any dictionary of saints at my disposal. Now comes a letter from Geneva, informing me that St. Cergue was formerly written *St. Cercueil*, and that the present form is the rustic corruption of the longer name. One has St. Sepulchre and St. Cross in England as a sort of parallel.

TIME has flown swiftly, as it has a habit of doing; but one finds it almost impossible to realize that Advent has come once more. Here in the northeastern corner of our country, the weather has been so warm and bright as to seem like April, rather than December, and only the Advent "propers" and the hurrying crowds of eager gift-purchasers speak of the approaching Nativity and its festal observance. The harvest is past, the summer is ended, almost without our notice; and these lovely warm days of early December help to lull us into further forgetfulness of the lapse of days, months, and seasons. I heard a great choir sing Parker's *Hora Novissima* the other night; and the summons, *Vigilemus*, as the music emphasized and repeated it, was impressive and significant.

I HAVE been reading lately an interesting book on South Africa, by Mr. W. H. Dawson. It deals with the various problems of life there, as well as with history and scenery; and I have been struck with the critical attitude of the writer towards our fellow Churchmen in the Union.

On page 103, we find:

"In the Cathedral of Bloemfontein, capital of the most Dutch and Calvinistic province of the Union, a space is reserved for children, and a scroll on the adjacent wall bears the invocation, 'Holy Mary and all the blessed Saints, pray for us children.' In an Anglican church this looked incongruous; though I do not forget that in interpreting the obligation of fidelity to the law and Canon of the Church, many clergymen apply standards less rigid than do most of the laity."

But what in the name of common sense, has "fidelity to the law and Canon [sic] of the Church" to do with such an inscription? And why should it "look incongruous"? It may have looked unfamiliar to Mr. Dawson; and if so, that is unfortunate—for Mr. Dawson!

He goes on to say that "nonconformist bodies naturally deplore every sign of a repudiation of Reformation principles as reacting upon themselves, and making more difficult their missionary work amongst the native population, which it probably does."

Could fatuity go further than to suppose that a knowledge of the political controversies of Tudor England has anything to do with missions to Negroes in Africa? I have never found any agreement as to what "Reformation principles" are, on the positive side, but they must have something to do with Henry VIII, surely.

Those "Reformation principles," however, are alleged to be peculiarly dear to Lutherans and Calvinists in South Africa, as well as to Nonconformists; so Mr. Dawson declares that "the intrusion of the Anglo-Catholic movement, which does not represent the Church of England as by law established and is still less representative of the English nation as a whole at home, is a challenge to the national unity, so greatly to be desired."

Poor Mr. Dawson needs to study the Anglo-Catholic movement. But he needs, even more, to recognize that political in-

terests ought never to be supreme over religious. And his frank acknowledgment that South African Churchmen cordially co-operate—nay, rather, lead—in social and moral movements, indicates that his prejudices have not altogether blinded him.

The book is published by Longmans in their usual creditable style, though the many half-tone pictures would be better printed in black.

A SECULAR NEWSPAPER makes a grave blunder when it allows one of its editors to commit it, so far as he can, to some definitely partisan position on any religious or ecclesiastical question.

Here, e.g., is a case in point:

One of the best of Eastern newspapers maintains an excellent department, called "The Churchman Afield," which gives Church news gathered from many sources and of interest to all sorts of religious people. I do not know the editor of that section, but I conjecture that he is one of those who make "tolerance" the chiefest virtue. I quote from a recent issue:

"THE CONTINUAL FUSS AND FEATHERS OVER DOCTRINE AND CEREMONY

"The continual contention over doctrines and ceremonies—a contention which disgusts most everybody except those who engage in it, and sickens many—is one of the greatest hindrances to the progress of the Kingdom of Christ and keeps multitudes out of the Church. It leads to the belief that such disputants are more interested in their forms and ceremonies than they are in the salvation of individual souls or the bringing in of the kingdom as a whole. Everybody recognizes that there must be a foundation of theology and doctrine for the Church, but most people are more interested in the practical working of such an institution than they are in the exact phraseology in which fundamental belief is expressed. They want the Church to get down to the brass tacks of love and life in daily experiences."

Now will it be believed that all this is introductory to a most sympathetic account of "The Call to Action," which Bishop Knox and his friends in England have been trying to translate into the policy of persecution? Through two columns, or nearly, appear the protests of the Protestants; and all naturally follows the Editor's exordium. If there is any meaning, it is surely that he "takes sides" in a controversy which he evidently does not understand, which does not concern him, and upon which he has no call to do more than report facts.

I submit that, if he is to write as a latitudinarian with extreme negative views, he should frankly label his department "The Anti-Catholic Afield."

A BUNDLE of Wisconsin clippings contains these points:

"The Bethel Swedish Evangelical Lutheran Church" advertises High Mass at 10:30; Confirmation class at 10."

"President Brownell, of Northland College, held up the Rotary Club as a model for Churches; and added that "the Church, as an institution, had no place in the plan or program of Jesus Christ." "Every creed but one is man-made. The only creed we have are the words of Peter: 'Thou art the Christ.' The only creed Jesus accepted without challenging was the words of the man who said, 'I was blind; I see!'"

"The General Secretary of the N. E. India General Mission, speaking of Northern Presbyterian missionaries, said they "have given the most staggering blow to Christian work in India that it has received in the last decade; and hundreds are returning to idolatry because their faith in the Bible and the Christ of the Bible is being destroyed by these 'modernist' missionaries."

"Rev. Baynes, a Congregational minister of St. Louis, says, Dr. Fosdick will write the theology of the future. He will be to this age what Luther was to his time and what Calvin was to his."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE COMING KINGDOM

December 20: *The Fourth Sunday in Advent*

THE KINGDOM OF RIGHTEOUSNESS COMING

READ St. John 1:19-28.

THE Christian religion is more than a help to muddling through the present; it is a confident affirmation about the future. Its "good news" is that there lies ahead a better, truer, saner, and more peaceable age, when God's sovereignty will be realized over the hearts and wills of men. At the heart of Christianity lies hope. That is why the Christian religion can never be a selfish preoccupation, or a preoccupation with the present. Hope drives us on to future ventures; it stakes all on the coming day; it invests the strength and riches of the present that the new age, which it discerns, may be brought into being. Hope transforms the present day's living into preparation for the life of tomorrow. Again, it is of the quality of hope that it communicate itself; it must bring others within the range of its own anticipations, and share with them its confidence and joy. Because Christianity is a religion of hope, it is necessarily a religion with a message. To be a Christian is also to be a herald of God's Kingdom.

December 21: *St. Thomas*

THE HERALD OF THE COMING KINGDOM

READ Isaiah 40:1-11.

THE Christian hope differs from current optimism that all will be well with the future by virtue of the grounds upon which that hope is based. Optimism is only as strong and as justifiable as its foundations. Christian hope is based upon the character of God. It asserts that the Kingdom will come because God will be faithful to His nature and His promises. Isaiah saw that. The only expectation we can entertain, that a future different from the present will ever be, rests upon our assurance about God. The natural world will never bring to birth anything radically different from itself; a new world must have a spiritual genesis. The prophet's "good news" was of a new manifestation of the power of God, and a new revelation of His presence. God would intervene in history in the Person of One who would represent His authority and mediate His blessings directly—the Messiah.

December 22

THE RULE OF THE KINGDOM

READ Psalm 45.

THE Messianic expectation of the Old Testament was undoubtedly associated in the popular mind with much that was secondary and even material, but, in the hands of the spiritual geniuses, prophets and psalmists, it became a great moral ideal. They saw the age to be as an age of righteousness, when all men should freely acknowledge the sovereignty of God, and when His laws should be written upon their hearts. In the coming Kingdom the Messiah was to be the mediator of a new and more spiritual law. To that great ideal we must return. We have sought to interpret the future in the terms of more wide-spread education, more accurate and controlling science, and even in terms of more general material comfort and wealth. A people will never rise above the level of their faiths, or be greater than their moral allegiances. We may transform the externals of life, and extend its culture, but society will represent in the end merely the strength of its moral and spiritual convictions.

December 23

THE CONSTITUTION OF THE KINGDOM

READ St. Matthew 5:13-20.

JESUS laid down the moral and spiritual principles of the Kingdom in the Sermon on the Mount. What is to be noted about those principles is their positive character. The old law had been, to a great extent, a law of prohibition. Jesus dealt

with great affirmatives. Each law embodies a special application of the fundamental law of love. That means, on the one hand, that the goodness of the Kingdom is the willing service that love renders to the object of its devotion; it is as generous and unselfregarding as love itself. On the other hand, it means that that goodness will not be content till it issues in the finer graces and beauties of character. The claims of righteousness have not been met when we can confess, even with truth, that we have not killed, or stolen, or borne false witness. Beyond this measure of blamelessness lies the rarer virtues of forgiveness, mercy, tenderness, humility, which St. Paul calls the "fruits of the spirit."

December 24

THE RULER OF THE KINGDOM

READ Micah 5:1-7.

THE Kingdom has drawn nigh," Jesus said. That means the Kingdom is where Christ is. Make Christ the Lord of life, and at once He transforms it. It is so in the individual life. When we place Christ at the center of our living, He communicates to us His strength, His joy and certainty. Whatever the externals of life may be, the Kingdom is within us, and we are at peace. Do we realize enough how Christ can make us masters of ourselves and of our fate? Of two men whose circumstances are identical, and whose disposition is much the same, one is restless, troubled, dismayed by the conflict of forces about him, while the other is assured and calm. One is ruled by circumstances, swayed by occasion, the other is in the steady hands of Christ. "This man shall be our peace when the Assyrian shall come into our land." Micah's words have their application to personal life. Christ's Kingdom is where Christ is.

December 25: *Christmas Day*

THE PRICELESS GIFT

READ St. John 1:1-14.

THE Word was made flesh and dwelt among us." That is the central, simple truth around which all other Christian meanings gather. It is the supreme truth to which the Gospel bears witness. What does it mean? It means that there is no gulf between the eternal and the finite which God cannot cross. It means that God can enter into the field of human experience and human history in all the fulness of His being, as naturally as He can enter into our experience partially, here by giving something of His life, here something of His beauty, and there of His reason and truth. It means that God, who has opened so many doors of understanding of Himself, in nature, in conscience, and in character, has chosen still another means to His self-revelation, a single human life. What is involved in the Incarnation of God's perfect self-revelation and perfect presence, raises a difficulty no greater than that He should choose to reveal Himself through natural means, or be present in created life at all.

December 26: *St. Stephen*

THE VIRGIN BIRTH

READ St. Luke 1:26-38.

BORN of the Virgin Mary." The statement is written into the Christian Creed. It is part and parcel of the faith of the Church. Isolate that birth from the life of Christ generally, look at the narratives simply as historical documents, and the fact seems overwhelmingly difficult. But no such isolation, no such detachment is possible. The whole of Jesus' life is a stupendous miracle. His character was a miracle, His spiritual perception was a miracle. With Jesus Christ we are not dealing with the ordinary. The Virgin Birth is a piece with a life which is throughout divinely determined. Where Jesus' whole life moves on a plane which transcends our hitherto known experience, we cannot say that Jesus' birth must have been otherwise than recorded.

Meeting of the National Council

THE last meeting of the National Council elected by General Convention in 1919 under the new plan of organization and reelected with very few changes in 1922, was held in New York December 9th, with twenty-one out of the twenty-six members present.

The Council had before it a great many resolutions adopted by the General Convention as references to the Council and its various departments, all of which were referred to the new Council and the departments to be organized at the first meeting in January.

TREASURER'S REPORT

The Treasurer presented a most encouraging report on the response of the dioceses to their pledges toward the extinguishment of the debt. Over \$700,000 has either been paid in cash or guaranteed by the various dioceses, and the following resolution of appreciation was unanimously adopted:

"RESOLVED: That the National Council receives with profound gratitude reports of offerings spontaneously and generously made by representatives of the whole Church toward the fund for the cancellation of the accumulated deficit in the financing of the Church's program. Contributions and pledges for the purpose already received, covering half of the requisite amount, point to the successful completion of this effort within the present year and give promise of more determined support of the Church's work in the future."

THE BISHOP OF IDAHO

The elevation of the Rev. Dr. Middleton S. Barnwell, D.D., to the Bishopric of the Missionary District of Idaho takes from the staff of the Field Department one of its most valuable members. The Council adopted the following resolution:

"RESOLVED: That the National Council, while deeply regretting the loss of the Rev. Middleton S. Barnwell, D.D., as General Secretary of the Field Department, nevertheless is gratified that his service is to be continued in the high office of Missionary Bishop; and congratulates him upon his merited call to higher service: praying that every blessing may attend him in his labors as Missionary Bishop of Idaho. Be it further

"RESOLVED: That the President is requested to convey to Dr. Barnwell the Council's abiding appreciation of his valued services as General Secretary and the pleasure with which the Council looks forward to many years of coöperation with him in the extension of the Kingdom in Idaho."

ASSOCIATE SECRETARIES

The Field Department reports its sincere gratitude for the invaluable assistance of the Associate Secretaries as well as of those who have so willingly and ably assisted the National Council in presenting the Church's Program. It felt that much that had been accomplished during its three years of administration now closing would not have been possible without this coöperation. The Executive Secretary of the Field Department was instructed to express to all these the great appreciation of the Council for their assistance.

The reports from the field received through the Field Secretaries gave most encouraging evidence of the fact that the Church where it has had adequately presented to it the great opportunity of coöperating in the world-wide work of the Church was responding in a most gratifying way. The whole field staff and most of the officers have been in the field presenting to rectors and vestries plans for the better organization of the Church for more complete coöperation in all fields of service.

It is confidently expected that practically all parishes reached through a personal representative will fully support the work in the "Rector's Parish," the "Bishop's Parish," and the "Presiding Bishop's Parish." These are the names given by the Rev. Louis G. Wood to the three fields of the Church's work—the Parish, the Diocese, and the Mission Field at home and abroad.

ACQUISITION OF PROPERTY

The purchase of property next to the Church General Hospital, Wuchang, absolutely necessary to protect our hospital, was made possible through a small appropriation from the Harriet Blanchard Legacy, as was also the purchase of a small piece of land in Changsha, and a site for a new church at

Livramento, Brazil, where six-sevenths of the cost was raised by the congregation itself.

A new parish hall and rectory for the Church of the Saviour, Rio Grande do Sul, Southern Brazil, which is being built by the congregation at a cost of \$12,000, and toward which they have themselves raised \$7,000, is in the Advance Work section of the new Program. The walls are built and in order to protect the property from deterioration it is necessary to complete the building. The Council advanced up to \$5,000 from the Loan Fund to preserve this property, with the understanding that whatever is received on account of this Advance Work item will be used to reimburse the Loan Fund. This Loan Fund is a sum of money set aside from undesignated legacies in 1918 for just such purposes.

WOMAN'S AUXILIARY RESOLUTIONS

Miss Lindley, on behalf of the Woman's Auxiliary, presented the following resolutions which were adopted at the triennial meeting of the Woman's Auxiliary in New Orleans:

"WHEREAS, we, the members of the Woman's Auxiliary, in triennial convention assembled, realizing that ours is the glorious and difficult responsibility of being impartial interpreters to the women at home, so that they may be *alive to all* the things we have pledged in their names and not alone to those things in which we, as individuals, are most interested.

"BE IT RESOLVED, that we go back to our diocesan and parish branches dedicated and committed to:

"1. The payment in full of all general Church quotas;

"2. The overcoming of our lukewarmness by deeper spiritual understanding and greater consecration through prayer;

"3. The awakening of all women of the Church to more effectiveness for Christ;

"4. To united parish effort;

"5. To the strengthening of our rural and foreign-born work;

"6. To closer relationship with the missionaries in the field; and

"7. The carrying out of a constructive program of education for peace."

"WHEREAS, realizing that only through personal dedication to Jesus Christ, our Lord, can we hope to bring to fruition our human endeavors,

"BE IT RESOLVED, that we rededicate ourselves to the service of our Lord, Jesus Christ; to the making the strength of our deeds the measure of our Faith; to a sincere and simple effort in our daily living to follow with humility the spirit of our Saviour."

VARIOUS MATTERS

Bishop Murray called attention to the fact that this is the first meeting of the National Council in six years from which the Bishop of Georgia was absent. He knew that the members regretted deeply the serious accident which prevented Bishop Reese being present. The President, on behalf of the Council sent a telegram expressing the regret of the Council at his absence and appreciation for his faithful service.

On motion of the Bishop of New York, the President of the Council was requested to communicate with the editors of the various Church papers in the name of the National Council asking them to publish week by week the whole list of dioceses giving the standing of each in the matter of the extinguishment of the debt.

On motion of Bishop Murray, the Council voted to hold a special meeting January 20, and 21, 1926, for the purpose of organization and to receive the reports of the dioceses on the amounts they expect to pay toward the Church's Program for 1926, with a further meeting February 24th and 25th.

APPRECIATION OF BISHOP GAILOR

The following resolution was adopted unanimously by rising vote:

"Six years ago this Church determined upon a new policy in its administrative organization, and called into being the National Council of the Church. For the Presidency of that Council the General Convention chose the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, committing thus to him the delicate and difficult task of directing the Council through these formative years. So well did he discharge the duties during these first triennium that he was enthusiastically reelected for another term. On December 31, 1925, he brings to a close six successive years of distinguished leadership in this important and difficult office.

"It is fitting therefore that the National Council of this

Church record its high appreciation of the services rendered by Bishop Gailor.

Your committee therefore begs leave to offer the following resolution:

"RESOLVED: That we record with great gratitude to God our sincere and affectionate appreciation of the high and noble and sacrificial service rendered not only to this body but to the whole Church by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. For six successive years he has presided over the deliberations of this body with dignity, impartiality and precision, and has given to the various departments of the Council wise and prudent oversight.

"He has laid foundations deep and strong; Upon these he has built wisely and well. His associates on this Council now bid him God-speed and assure him that the ties which have bound us together in loving service of a common Master will but strengthen and not weaken with the passing of the years."

THE DEPARTMENT OF MISSIONS

AT the meeting of the Department of Missions, on Tuesday before the annual Council meeting, December 8th, ten new missionaries were appointed, of whom seven were women, all to fill vacancies. Seven missionaries were also employed in the field.

Dr. E. M. Merrins, of the Missionary District of Hankow, who has served in the field for thirty-four years, and now absent on sick leave, finds it necessary to retire from active service.

The Executive Secretary reported the death of Mr. J. McD. Gardiner, a member of the Missionary District of North Tokyo since 1880.

Dr. Teusler, who arrived in New York on December 7th, outlined for the Department recent developments in Japan as affected by the Locarno Conference and other international action of recent months.

He also reported on the progress of St. Luke's Hospital and the larger opportunities presented to it by the requests of the City of Tokyo and the Education Department of Japan for leadership in public health matters. The Department of Education has asked St. Luke's to direct public health work among the students of all schools in Japan between the kindergarten and college grade.

Dr. Teusler presented figures with regard to the present cost of operation of St. Luke's and its earning power. It has not yet recovered from the two serious set-backs suffered in the fires of September 1923 and January 1925. He stated that it would be necessary for St. Luke's to have a continuance of the emergency help for at least the first six months of 1926 at the rate of \$3,000 per month. After careful consideration of this matter by a special committee composed of Dr. Mansfield, Mr. Franklin, and Dr. Wood, the Department recommended to the Council an appropriation of \$3,000 a month for January and February 1926, in the hope that this might be continued for the succeeding four months if funds of the Church permit.

RAISING THE NATIONAL DEFICIT

THE following is the report of the Treasurer of the National Council on the progress towards raising the national deficit made up to December 10th. In the issue of THE LIVING CHURCH for December 12th there was an article from Mr. Lewis B. Franklin, the treasurer, giving the first stages of this effort; and THE LIVING CHURCH will report from time to time the progress of the campaign.

| | Amount Assumed | Pledges and cash to December 10 |
|--------------------------------|-------------------|---------------------------------------|
| PROVINCE 1 | | |
| Connecticut | \$ 50,000 | \$ 20,000 |
| Maine | 3,000 | 2,475 |
| Massachusetts | 100,000 | 89,831 |
| New Hampshire | 2,000 | 846 |
| Rhode Island | 30,000 | 846 |
| (Hard at work, all assured) | | |
| Vermont | 2,000 | 75 |
| (Balance assured) | | |
| Western Massachusetts | 20,000 | 2,807 |
| | \$207,000 | \$116,034 |
| PROVINCE 2 | | |
| Albany | \$ 20,000 | \$ 20,000 |
| Central New York | 25,000 | 18,500 |
| Long Island | 100,000 | 20,000 |
| Newark | 80,000 | |
| (Definite plans for later use) | | |
| New Jersey | 35,000 | 15,000 |
| (Balance in budgets 1926-7-8) | | |

| | Amount Assumed | Pledges and cash to December 10 |
|---|-------------------|---------------------------------------|
| New York | 250,000 | 139,000 |
| Western New York | 40,000 | 18,341 |
| Porto Rico | (No report) | |
| | | \$550,000 |
| PROVINCE 3 | | |
| Bethlehem | \$ 18,000 | \$ 9,052 |
| Delaware | 15,000 | 5,000 |
| (Balance in 1926 Budget) | | |
| Easton | 2,000 | 1,244 |
| Erie | 3,000 | 3,000 |
| Harrisburg | 5,000 | 3,000 |
| Maryland | 35,000 | |
| (Full amount assured) | | |
| Pennsylvania | 160,000 | 500 |
| (Report work started) | | |
| Pittsburgh | 40,000 | 20,050 |
| Southern Virginia | 5,000 | |
| (No report) | | |
| Southwestern Virginia | 5,000 | 1,000 |
| Virginia | 25,000 | |
| (Campaign later) | | |
| Washington | 30,000 | 5,000 |
| (Report work started) | | |
| West Virginia | 6,000 | 5,000 |
| | | \$349,000 |
| PROVINCE 4 | | |
| Alabama | | \$ 1,265 |
| (Working on basis of \$6,000) | | |
| Atlanta | | |
| (No campaign) | | |
| East Carolina | \$ 5,000 | 5,000 |
| Florida | 5,000 | 3,750 |
| Georgia | | |
| (No campaign) | | |
| Kentucky | 8,000 | |
| (Campaign later) | | |
| Lexington | 1,500 | 1,500 |
| Louisiana | | |
| (No pledge or campaign because of General Convention expense) | | |
| Mississippi | 1,000 | |
| (Assured) | | |
| North Carolina | 10,000 | |
| (Whole amount assured, no definite report) | | |
| South Carolina | 4,000 | 104 |
| (Report campaign started) | | |
| South Florida | 5,000 | 5,000 |
| Tennessee | 2,500 | |
| (Campaign in Lent 1926) | | |
| Upper South Carolina | 5,000 | 433 |
| Western North Carolina | 2,000 | |
| (No report) | | |
| | | \$49,000 |
| PROVINCE 5 | | |
| Chicago | | |
| (No campaign) | | |
| Fond du Lac | 3,000 | |
| (Campaign in January. Total assured) | | |
| Indianapolis | 3,000 | |
| (Campaign late December) | | |
| Marquette | 2,000 | 1,050 |
| Michigan | | |
| (No campaign) | | |
| Milwaukee | 12,000 | 7,186 |
| Northern Indiana | | |
| (No campaign) | | |
| Ohio | 100,000 | 20,000 |
| (Total guaranteed) | | |
| Quincy | | |
| (No report) | | |
| Southern Ohio | 30,000 | 1,875 |
| Springfield | 3,000 | |
| (Campaign in January 1926) | | |
| Western Michigan | 4,000 | 200 |
| (Campaign in January 1926) | | |
| | | \$157,000 |
| PROVINCE 6 | | |
| Colorado | \$ 8,000 | 6,000 |
| (Balance assured) | | |
| Duluth | 3,000 | |
| (No report) | | |
| Iowa | | 521 |
| (No campaign) | | |
| Minnesota | 1,000 | |
| (No general campaign) | | |
| Montana | 1,500 | 625 |
| Nebraska | 2,000 | 170 |
| North Dakota | 800 | |
| (Hard at work) | | |
| South Dakota | 1,500 | 1,500 |
| Western Nebraska | 2,000 | 200 |
| (Total assured) | | |
| Wyoming | 1,500 | 150 |
| | | \$30,311 |
| PROVINCE 7 | | |
| Arkansas | 750 | |
| Dallas | 5,000 | 4,000 |
| (Continued on page 236) | | |

Faith Healing*

By the Rev. Selden Peabody Delany, D.D.

THE term *faith healing* may quite properly be employed to describe any cures that are apparently caused by faith rather than by medicine, rest, diet, baths, special exercises, or surgical operations. The faith of the sick person may be directed toward a fellow human being, an object, a supposed medicine, a holy place, a religious practice, one of the saints, or God Himself. In this brief paper I propose first to review hastily the evidence for faith healing, and then I shall try to discover the probable cause or explanation of these cures.

It is important for a right understanding of this question that we recognize at the outset that faith healing is by no means confined to the devotees of the Catholic or even the Christian religion. It is as universal as the human race. Abimelech and his wife and her maid-servants were cured because of the prayers of Abraham. Moses cured his sister, Miriam, of leprosy. Elijah and Elisha healed the sick and brought back the dead to life. The Old Testament abounds in instances of faith healing. Nor was faith healing limited to the Jews. In Egypt, Babylonia, India, China, and the ancient civilizations of Greece and Rome, cures were wrought through charms and amulets, through prayer offered at sacred shrines, through the touch of priests and other holy men. The so-called medicine men of the American Indians, as of other primitive races, were really ministers of religion. Indeed, healing was everywhere a function of religion long before medicine became a separate science.

The Gospels contain accounts of many miraculous cures performed by our Lord, especially in the earlier part of His ministry. He commanded His Apostles not only to preach the Gospel and to baptize, but to heal the sick. Healing was one of the charismata, by which we mean special gifts or graces flowing from the love of God to men to enable them to perform certain functions, such as discerning of spirits, teaching, prophecy, the working of miracles, and healing. These charismata were limited to the primitive Church. Not so, however, with the gift of healing. Wherever the Catholic religion has held sway there have been thousands of striking cures. Some were wrought by apostles, bishops, abbots, confessors, virgins, and martyrs; others through the regular sacramental ministrations of the Church and through contact with relics and visits to holy places.

In the checkered history of Protestantism there has been hardly a sect that has not boasted of the healing of maladies, otherwise incurable, through the prayers, or sometimes through a single word, uttered by an inspired prophet or pastor. To mention only a few of them, such cures have been ascribed to Martin Luther in Germany; to John Knox, Robert Bruce, and Patrick Simpson among the Scotch Presbyterians; to Vavasor Powell, Henry Jessy, and Hansard Knowlsey among the Welsh Baptists; to John Wesley and George Whitefield among the Methodists.

In our own time many new healing cults have sprung up, such as Christian Science, Mental Science, New Thought, and others too numerous to mention. Undoubtedly many sick people have been restored to health by the healers of these various cults. This, however, does not prove the truth of their teaching. We should always distinguish between facts and the theory that is advanced to account for those facts. We may accept the statement that cures have been performed by these healers, but it does not at all follow that the theory of the cures advanced by them is the true one.

In the Church of England, a layman, Mr. James Moore Hickson, has conducted healing missions throughout the world and is alleged to have cured many. In our own country the Emmanuel movement, originated by Dr. Worcester in Emmanuel Church, Boston, has skilfully combined medical treatment and psychotherapy, and has dealt successfully with many

cases of functional disorder. The Society of the Nazarene, founded by the Rev. Henry Wilson a few years ago, has about seven thousand members in loosely federated groups or prayer circles in many dioceses of the American Church, and has been helpful in bringing consolation and healing to many afflicted souls.

Indeed, faith healing is so universal that it is not limited to the sphere of religion. Every practising physician can tell us of all sorts of interesting faith cures among his own patients. I knew of a young man who was chopping down a tree, when one of the chips flew up and struck his eye with such force as to cause blindness. An eye specialist made a thorough examination of the eye and could find no organic lesion. He gave the young man a medicine to be applied by drops to his eye several times a day, and assured him that if he used it faithfully the sight would gradually come back in about a week. If it did not, he told him he was to come and see him again. In a week the sight gradually returned, as the doctor had predicted. It was not the drops of medicine that restored sight to this man, for they were simply drops of distilled water; it was faith in the doctor's prediction that effected the cure.

M. Coué has taught the world a valuable lesson in the field of auto-suggestion. His formula, "Every day in every way I am getting better and better," to be repeated many times while one is dropping off to sleep or just at the moment of waking in the morning, has cured many an ailment.

Every priest who has had extensive experience in pastoral work can testify to many cases of healing which can only be attributed to faith. Sometimes it has apparently been the prayers of the priest with sick people that have led to their recovery; at other times, prayer combined with the laying on of hands. We all know of instances in which the receiving of the Holy Communion has accomplished wonders, presumably because it has brought the sick person into contact with the healing power of Christ. Extraordinary physical results have often followed from the unburdening of a soul through sacramental confession. What priest has not witnessed strange things after administering the sacrament of unction to one who appeared to be at the point of death?

Last summer I made a visit to the famous shrine of Our Lady of Lourdes in southern France. Surely you know the story of Bernadette the shepherdess; how in the year 1858 she was favored with miraculous apparitions of our Lady. During one of these apparitions our Lady commanded her to scratch with her fingers on the ground; water began to flow and has never ceased flowing from that spot. That is the miraculous healing stream of Lourdes. Our Lady commanded that a church should be built on the spot. Today there are three churches built over the grotto where the Virgin appeared. A continuous influx of pilgrims, often numbering forty thousand a week, come to visit this holy shrine. A huge hospital has been erected nearby and the staff of physicians keep a record of all the sick people who come there for cure. The sick are carefully examined on their arrival and the doctors keep in touch with them for a year after they profess to be cured. Not all the sick who take the baths at Lourdes are made well; and of those who do receive benefit, not all experience a permanent cure. Yet the percentage of permanent cures is sufficiently large to be a convincing demonstration of the power of faith to heal the sick. I myself talked with two young working men, one of whom had thrown away his crutches and the other had exchanged his crutches for a cane after three weeks spent at Lourdes. I was deeply impressed with the genuine atmosphere of devotion which surrounded this sacred shrine. Everyone was reverent and intensely in earnest. I felt that even if many sick folk who came there were not cured, they had been at any rate immensely benefited by the prayers and the concentrated acts of faith which they had made in this holy place, so redolent of the sweet purity and humble faith of our gracious Lady St. Mary.

* Paper read at the Catholic Congress, New Haven, November 4, 1925.

CAN we endorse as unreservedly the healing missions that have been held during the past few years in many of our cities? Many of us have our doubts. To begin with, they depend too much on the alleged healing power of some striking human personality. At Lourdes one felt that it was not even our Lady whom the sick were depending upon to cure them, but God. The chief objection to these healing missions is that they savour too much of the old fashioned evangelical revival meetings. In both cases those present are deeply moved by an emotional enthusiasm, and under the spell of that enthusiasm they think they are converted—or cured. A few months later the excitement is over, the enthusiasm has died out, and many have slipped back into their previous condition of indifference or unbelief. Moreover, serious harm may have been inflicted upon their interior life because their emotions have been stirred without coming to fruition in any good act. The last state of these men is often worse than the first. Dr. C. R. Brown, Dean of the Yale Divinity School, in his book entitled *Faith and Health*, published in 1924 (page 55), states that a man of private means investigated one hundred cases among those who claimed to have been cured in Mr. Hickson's missions. He found that over two-thirds of these people died in less than two years, suffering from the diseases which the physicians had pronounced incurable, but of which the patients themselves thought they had been cured by faith. These people were no doubt honest, and probably they felt better, and therefore, influenced by the excitement of the crowd and the personal ministrations of this earnest healer, declared themselves cured. Later they slipped back to where they were before.

FROM our study of the facts before us we may reasonably conclude that there are countless instances of genuine cures which may be attributed to faith. These are to be found in all races, in all ages, and in all religions. What is the cause of these cures?

We say they are caused by faith. Does that mean that the cures are induced by the psycho-physical effects of faith, or that they may be ascribed to the direct miraculous action of God? Unfortunately that is a question which we cannot answer. We cannot prove the supernatural—in the field of healing—except in the case of some plainly miraculous cure, such as would be the immediate mending of a fractured bone, which could not be accounted for on psychological grounds. Where is the evidence for such miraculous cures outside of the evidence of miraculous cures recorded in the Gospel? Most of the cures wrought by our Lord, though not all of them, we need not hesitate to call miraculous. The instantaneous healing of a leper, for instance, is necessarily miraculous. When, however, we are told of miraculous cures being performed today, we must carefully scrutinize the evidence. Let us not be gullible enough to believe every story we hear about the miraculous cures, even from religious enthusiasts. Friedrich von Hügel once remarked that perfect truthfulness was "the most delicately difficult of all the virtues for the average institutional religionist."

However, even if we do believe that well authenticated cures are due to the psycho-physical effects of faith upon the bodily organism, that does not necessarily mean that they are not wrought by God. Surely the all-wise and omnipotent Creator may act upon His creatures through psychic forces quite as easily as by direct intervention. The Gospel accounts of our Lord's miracles of healing lead us to believe that He worked chiefly through the faith of the sick people who came to Him. "Thy faith hath made thee whole," our Lord said to the woman with the issue of blood. "According to your faith be it unto you," He said to the two blind men. In some of the cities of Galilee He could do no mighty works because of their unbelief. Is it not possible then that God may cure today, as in the centuries gone by, through faith? Or, to put it in another way, may we not believe that through the faith of the sick person God effects certain changes in the physical constitution which lead to recovery?

M. Coué holds that cures are effected through the imagination; Mr. Hickson through the laying on of hands and the receiving of the sacraments; Professor Freud, through the unconscious mind and the removing of mental complexes; Dr. Banks, through suggestive therapeutics and the companionship of Jesus Christ. Perhaps the most reasonable explanation is that offered by Dr. R. S. Cabot, of the Massachusetts General Hospital, who says: "It is possible that the clue to the action

of prayer may be found in the emotions. Beneficent emotions, such as faith and love, may act chemically to produce health." Here we come very near to the solution of the mystery. Religion apparently tends to create a buoyant, hopeful emotional condition, which in turn brings about chemical changes in the body which are conducive to health.

In a recent collective work by leading modern scientists entitled *Evolution in the Light of Modern Knowledge*, in the chapter on Biology, by Conwy Lloyd Morgan, there is the following statement which bears on the question at issue:

"The manner in which the internal organs respond under some exciting nerve-influence in large measure depends on the bio-chemical influence of the internal secretions of 'endocrine' glands (containing 'hormones') which are conveyed to the responding organs by the bloodstream. Excess or deficiency of the bio-chemical products of the thyroid or the adrenal glands may profoundly modify the biological story; and there is concomitant modification of the story of emotional enjoyment."

WE believe that God will ultimately reward all those who have ignorantly sought after Him—whether in heathen sacrificial rites, in pagan lustrations and sacramental feasts, in the consulting of prophetic seers and oracles, in mystic contemplation, and in every sincere moral effort toward the conquest of the animal self. May we not also believe that God rewards with better health in this life all who, according to their lights, strive to avoid the dark ways of unbelief, despair, and hatred, and follow rather the radiant paths of faith, hope, and charity? Faith in a doctor or a priest is a step in the right direction; so God rewards that. How much better is faith in God!

God works not only through His covenanted people, Israel, or the Holy Catholic Church; all supernatural movements in the history of the world may be traced to the Spirit of God as their origin and source. He prepared them before we were conscious of them. It is He who rules the progress of the world and the history of souls and slowly transforms all into His image. Caesar did not know when he went into Gaul that the Spirit marched before him and prepared the way for Christ. Augustus did not know when he planned the general divisions of his empire that he was the instrument of the Spirit in creating the future dioceses of the Catholic Church. Alexander never knew why he led his Macedonian troops beyond the confines of the kingdom of Porus. And Carthage little suspected that she had a divine mission to fulfil. So in this matter of healing, we may rightly assume that God uses all men everywhere who are unconsciously working in harmony with His beneficent purposes.

As Catholic Christians we are not likely to fall into the error of believing that all sickness and suffering are contrary to the will of God, still less of believing that they are always the work of the devil. We cannot always be sure that it may not be for our own highest development that we should be for a time subject to severe pain or perhaps a long, lingering illness. We cannot say that we know enough about the divine will to be certain that it is always in accordance with God's will that we should enjoy perfect health. Every effort that we make therefore towards physical recovery from sickness, whether for ourselves or for others, must be conditioned by the provision, if it be God's will. With that condition always in mind, we should rejoice that we are able to associate our faith that we shall continue in health or, if sick, that our health will be restored, with the Source of all health and goodness, Jesus Christ, and the power of His Resurrection. It is not only that we believe that faith in Him will help us to recover from illness, but also that it will be conducive to the general preservation of health perhaps for many years. It is a fact not to be ignored in this connection that there is no class of men who enjoy better health than the clergy of the Church. They are the best risks for life insurance companies. I have no statistics at hand which enable me to compare the health of Catholic priests with that of Protestant ministers; therefore I do not make any assertion on the subject. But I do make bold to say that if we persevere in the practice of the Catholic religion—cleansing our souls when necessary through sacramental confession, receiving the Holy Communion as frequently as possible, and persistently laboring for the development of the interior life of prayer and devotion—we may always count on having at our disposal three of the best medicines that God has provided for humanity: Confidence, Cheerfulness, and Hope.

What is the Cause of Crime?

By Clinton Rogers Woodruff

A FEW days since one of my correspondents suggested that our crime wave was "a reaction against the dull uniformity and monotony of modern life. Modern life is so deadly uniform, standardized as it were. There is nothing so uniform as modern education, everything is regulated from the kindergarten to the post-graduate course. Children even have their play systematized and directed, and college sports are formalized, directed by professional coaches."

Is this a true indictment? Was there ever a time when more diversified pleasures and methods were within the grasp of a greater number of our people? What does our recreation movement mean if it does not mean more joy and more diversification in the daily lives of men, women, and children? When did the system of education represent more different avenues of approach to knowledge? Indeed, there are many thoughtful observers who feel that there is not enough standardization and too little old-fashioned, dull discipline. What does the elective system mean in colleges but the reverse of standardization? Indeed the whole tendency has been to swing too far from the orderly procedure and coördination, so that the humanities have been replaced by fads.

When have the means of locomotion been more diversified than during the past generation? Indeed there are many who believe that no small part of the present development of criminal practices may be traced to the facilities of escape which the automobile affords. It not only facilitates the commission of crime but it incites to further crime. A criminal is not apt to use his own machine to aid in committing a crime or escaping from the scene of one, but is quite likely to take that of another person.

Indeed as J. P. Chamberlain recently pointed out in *The American Bar Association Journal* the ease with which a motor vehicle can be used to perpetrate the crime of robbery has induced the legislatures to attach a specially stringent punishment to robberies perpetrated with the use of automobiles. Indiana has set up the crime of "automobile banditry," a felony committed by two or more persons who have an automobile, airplane, or other self-moving appliance in which they attempt or intend to escape, or who use such a conveyance in attempting to escape after committing a felony. The seriousness of the crime is shown by the penalty, which is ten to twenty-five years in prison. The legislature of Missouri in 1921 provided for the punishing of a person who uses a motor vehicle either to assist in, or escape from, a robbery, no matter of what degree, as guilty of robbery in the first degree. A New York law (Chapter 504, 1923) makes a robber who uses a motor vehicle in the commission of his crime guilty of robbery in the first degree. The voice of the farmer is heard in Connecticut law of 1921, which punishes severely any person who uses or permits to be used "any vehicle in the larceny of agricultural products or in receiving or concealing any stolen agricultural products." Evidently it is the use of the motor vehicle as an aid to theft of farm products which inspired this statute, though it is not limited to motor vehicles. New Jersey, in a 1923 law, tries to protect the farmers with a different penalty. That statute requires a report to the Commissioner of Motor Vehicles of conviction for theft of produce from a farm in the state, of any person licensed to drive a motor vehicle "in this state or in any other state," together with the recommendation of the court in respect to action to be taken "against the license of such a person." Instead of inflicting a more severe criminal punishment the legislature has deemed that it could protect the farmer better by taking steps to deprive the thief of his license.

IN the opinion of a well-known detective, William J. Burns, the crime wave about which we hear so much is a direct result of the World War, and that history teaches that all wars are followed by crime waves. "When it is taken into consideration," he says, "that three or four million young men are taken from the farms, shops, and regular places of employ-

ment, and suddenly thrown into camps, and then on the battlefield, where the value of life is made almost nothing, and upon their return to their country, instead of being taken to their home town, are left in the large cities to shift for themselves, the lust for easy money soon manifests itself, aided greatly by *corrupt environments*, the result is a crime wave."

Here we have two potent factors, neither of which can be traced to monotony or standardization, but the very reverse. What we need is more discipline, more monotony, if you please. Our children are becoming too nervous, too highly strung, too unwilling to take life reasonably and quietly—and, alas, the same may be said of many parents. The figures recently published by the Diocese of Chicago tell a woeful story: "The causes as tabulated, with the votes on each, are: parents and home, 18; lack of religious training, 15; the courts, 9; outgrowth of war, 3; overstimulated emotions, 3; lack of law enforcement, 3; the press, 3; lack of respect for law, 2; unable to state, 2; prohibition, 1; materialism, 1. Indifference of parents, lack of home life, disrespect of parents, are items noted under the major cause. Absence of religious training in the home, through the schools, and through the Church, stand second. Some clergymen maintain that moral conditions at present are more favorable than in the past; others declare conditions are an outgrowth of the war; some hold the press responsible for lawlessness and immorality, and advocate its modification.

A judge of the Court of General Sessions in New York, evidently a Roman Catholic, made a strong plea for the establishment of schools wherein religious education would be imparted to some 10,000 children. He directed attention to the fact, "the unhappy fact," he called it, "that millions of American children were receiving no religious training whatever, either in the school or at home." He inquired what might be expected from these children when, within a few years, they would be exposed to the difficulties and temptations of actual life.

"Statistics tell us," he remarked, answering his own question, "that the great majority of those who are guilty of wrongdoing have had little or no religious instruction. My own experience," he added, "has shown me that fully ninety per cent of all offenders are men and women who were brought up without religious training.

"To paraphrase a remark of Washington, whatever may be conceded to the influence of culture or of natural virtue, experience should have taught us that, if the child is deprived of a religious training, it is idle to hope that he will become a useful or even a tolerable member of society." *America*, in commenting on these remarks, says, "the chances are that he will become a menace. Secular education is not enough, for the simple reason that this so-called education is essentially defective. Man has a will as well as an intellect, a heart as well as a mind, and the training which looks to the intellect alone may easily result in the formation of an unusually clever scoundrel."

A Supreme Court Judge in Brooklyn, in sentencing four young men to death for the murder of two bank messengers, said:

"One of the outstanding facts in this affair is the age of the offenders. Three of them are but a little more than twenty-one years old, the fourth one only a few years older. While all of them are young in years, they are old in experience. Two of them have previously been convicted and served terms of imprisonment. The other two have long associated with criminals. The equally distressing fact is that the age of these offenders is not unusual. Most of the criminals are boys and young men. To be exact, over eighty per cent of them are less than twenty-five years of age. If the people of Brooklyn ask why so many youths become criminals I can tell them.

"A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all the youthful offenders committed crimes because they had bad associates and were not under the proper influences in the years when boyhood was turning into manhood, between the ages of twelve and eighteen. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. In those years every boy needs to be under the influence of

the right kind of a man. He needs such a man's life to supply his ideals and such a man to become his hero. Every boy is a hero worshipper. The reason so many become criminals is that they follow the wrong leaders."

He might have asked at this point what is the Church doing to supply the right sort of leadership for the youth of the nation? Much, very much, he might reply, but evidently not nearly enough to meet the situation. How many active members of the average parish are taking a personal interest in the young people of the parish; not as a group, but as living, individual souls. How many are there like my friend, who early left a pleasant dinner and a congenial dinner table to keep an appointment with a young friend who might otherwise seek companionship less helpful and less beneficial? All of which is another way of saying that Church and family life are by no means what they once were. The youth are allowed a freedom in these days that did not exist a few generations since. They get the impression that they can do as they please and that no one cares.

THIS freedom, together with the development of invention, creates a situation filled with dangerous possibilities. The gun and "dope" give courage for attack, and the automobile furnishes the hope of a "successful get away."

To what extent the modern popularity of the graphic recounting of crime and the equal popularity of movie thrillers are responsible for incitement to crime are grave questions which must be pondered and considered without partisanship.

Altogether the problem of the cause of the present tendency to crime—for the situation is something more, far more, than a crime wave—is a serious and complicated one, calling for the unremitting attention of all who are concerned in the welfare of the community and of mankind in general, and it is highly encouraging to learn that a number of serious-minded public bodies are devoting their time and attention to its study and solution.

THE CREED IN THE LORD'S PRAYER

BY MEREDITH HARDING

HAS not some one—Bishop Hall for choice—written a sermon or tract on the subject mentioned above? If not, will some one duly qualified and of a "didascalic" turn of mind please produce one forthwith, and let me know where to secure a copy that I may send to Professor William Lyon Phelps?

Reviewing a book in the *International Book Review* for December, he says parenthetically that something is "as creedless as the Lord's Prayer." Now anyone of fifty well-known people, newspaper columnists, clergy, playwrights, politicians, might make that statement without turning one hair of my head, because it is so exactly what one expects them to say. But for such a writer, one who says so many things that need to be said, so many things to be applauded, one so estimable, so delightful, so cultivated, so influential, to say such a thing causes every hair to rise in fury.

That it was only parenthetical makes it worse, for many will swallow it who might be roused to thinking if it were a direct statement. What we take for granted is often of more influence than what we affirm, and this casual phrase is just the nourishment for the spineless jellyfish thinking so prevalent in this day of "timid loyalties," to use Bishop Gaylor's words.

It is some satisfaction that, on a very different subject, Professor Phelps is beautifully taken to task in his own *Scribner's Magazine* for December, by Royal Cortissoz, to whom one feels he will meekly listen—though he may not change his opinion. Meanwhile he started a train of thought—at least it felt like thought, in a not too practised brain—regarding the presence of the Creed in the Lord's Prayer, and as certain correspondences appeared so plainly that one needs no other qualification than a typewriter for noting them, I venture to set them down, in the hope that they may spur some one to do the thing nicely, or to tell where it has long since been done.

Our Father

"I believe in one God the Father Almighty—
"In one Lord . . . begotten of his Father—
"In the Holy Ghost . . . who proceedeth from the Father . . . who with the Father . . . is worshipped—

"Of one substance with the Father—
"And sitteth on the right hand of the Father."

Who art in heaven
(This is creed in itself)
"Maker of heaven—
"Who . . . came down from heaven . . . and ascended into heaven."

Hallowed be thy Name
"God of God, Light of Light, very God of very God . . .
Holy . . . worshipped and glorified."

Thy kingdom come
"Whose kingdom shall have no end—
"I believe one Catholic and Apostolic Church."

Thy will be done on earth
Is not the Incarnation implicit here, making it possible for His will to be done on earth? "Who for us men . . . came down . . . and was crucified also for us."

Bishop Andrews says, "I believe . . . that by Thy goodness and love to man all things have been begun anew in Thy Word."

Give us this day our daily bread
"Father Almighty, Maker of heaven and earth, and of all things—
"Giver of life."

And forgive us our trespasses
"Who for . . . our salvation," etc.—
"I acknowledge one Baptism for the remission of sins."

As we forgive those who trespass against us
The Communion of Saints is in this phrase. Our forgiveness would have little meaning, ultimately, without that Communion.

Notice the position of forgiveness in the Apostles' Creed.

Lead us not into temptation
The mystery in "Maker of all things visible and invisible" somehow resolves, for me, the mystery in this petition.

Algernon Blackwood says that when he, as a small boy, asked his mother about this phrase in the Prayer, she said, "I have never quite understood those words myself. I think, though, it is best to leave their explanation to Him and to say the words exactly as He taught them."

Deliver us from evil
"He . . . sitteth on the right hand of the Father—
"He shall come again . . . to judge—
"I look for the Resurrection of the dead: and the Life of the world to come."

The ascription of praise is a creed: *Thine is the kingdom, and the power, and the glory, for ever and ever.*

Of course, the Creeds, summarizing the Christian Faith, contain even more than is referred to in the Prayer, but surely the Prayer is imbedded in, sprang out of, rests upon, and reaches up to precisely the truths that the Creeds record.

Why should anyone pray unless he believes in the possibility of his prayer being answered? And how, except in little temporary human ways, could the petitions of the Lord's Prayer possibly be answered by anything less than God Triune, whom the Creeds declare?

IN FORMER TIMES there were many things that reminded people of the sanctities of life, which of themselves provoked thoughts of higher interests and called eternity to mind. It is different now. In common life there is almost nothing that helps to retain the memory in the soul of the high, the holy, and the eternal. But be of good courage! God knows it, and in compassion He will come near even amid these trying conditions of modern life.—*Abraham Kuyper.*

Home Made Religion

By the Rev. Angus Dun

THE subject of religion in the family is not an exciting one. It is literally a simple, homey subject. It calls upon us to turn our attention to our own household, to the number on Elm Street, or Prospect Street, or Broadway, which is our home. It reminds us of the dining room and kitchen and sitting room, the places where the family meets, and raises the question as to what goes on there.

It is admitted surely that however widely our responsibilities extend we are more responsible for our homes than for anything else. They are more nearly our own making than most that surrounds us. The great majority of us influence the world most certainly by the kind of home we build, and by the kind of children we help to create. There all of us have a common spiritual task. All over the world, right now, by the conversation at the table, by the expressions on our fathers' and mothers' faces, by the attitude taken to duty and pleasure, to women and children and neighbors, to servants and foreigners, the world of tomorrow is being made.

We recognize readily enough in other matters that home-made products have a quality which can hardly be imitated. They have a flavor, a durability, a substantialness. We contrast them with the machine-made and wholesale. The home-made quality is the product of personal contact, and interest, and of unhurried labor. It is reasonable to suppose that "home-made" religion has the same advantages over anything made elsewhere.

The fact that men and women are largely home-made is so obvious that it has gotten into statistics. Some time ago there appeared a study of some eight hundred children who had fallen into the hands of the law for various offenses. In six hundred of those cases their homes were clearly the main or a very large factor in making them what they were. Whether or not the sins of the fathers and mothers are visited on the children, their sins are commonly visible in the children. And this holds especially of the sins of attitude which lie back of the sins of deed, vanity, covetousness, carelessness, irritability, self-seeking.

If the family makes its members to such an extent, the look on their faces, their tastes, their likes and their dislikes, their habits and character, then assuredly it largely makes their religion. For religion, whether strong or weak, lies down at the bottom of lives. It has to do with the things that we take for granted, with the way we act and think in secret, with the things we are really ruled by, with that which to us is the pearl of great price.

Man is fundamentally home-made. Religion is fundamentally home-made.

WHAT is religion? It is not easy to define religion in a sentence, but at least we know in general what it is. As we know it religion is made up somewhat as follows.

It consists first of all of some *convictions* as to the nature of the world in which we are living, as to the meaning of life and what counts most. The religion we inherit is made up, in part at least, of convictions about God, Christ, Brotherhood, Eternal Life. These things, religion says, are the most important things in life to be straight about. These are the things with which we must finally reckon. They make life what it is. They are more important than the stock exchange or the wage scale, than the fashions or the theaters, than golf sticks or the lady across the street. *God*, because He gives life its direction and its character, because He is our Father. *Christ*, because He is the fullest manifestation of God and the highest expression of what man is to grow into. *Brotherhood*, because it is the underlying relationship between men and we are headed for trouble if we disregard it. Religion says that these are the things of first importance, that they are true if not obvious.

Religion, as we know it, is also made up of some *habits*, or customs: prayer, grace before meals, marriage ceremonies, funerals, church going. These are the things that religious people do. They are the outward ways in which religion expres-

ses itself. They are ways of confessing our faith and expressing our faith, ways of reminding ourselves of the invisible facts at intervals or in the great crises of life.

Finally, religion as we know it, is a *way of life*, a spirit. It is faithfulness, hopefulness, lovingkindness. It is a certain kind of home life. It means being a certain kind of father, brother, neighbor, or employer.

When we say that men's religion is largely given them in the family, we may mean any or all of these things; their fundamental convictions, their religious habits, their spirit and characteristic virtues. All are first caught and imitated at home, and however greatly—they may be modified by later experience, these first impressions remain at the foundation.

Take the matter of convictions. Mr. H. G. Wells has said in one of his novels, "If a little boy has grown up in a home, in the sort of home one might describe as God-fearing, if he has not only heard of God, but has seen God as a living influence upon the people about him, then, I admit you have something real. He will believe in God. He will know God. . . . He will take God as a matter of course. Such a boy can be religious from childhood." "But," he adds, "there are few such homes."

As far as convictions go, a child's religion is almost completely made by his home. A good Sunday school—something very hard to achieve—may explain things a bit more fully, may connect up the child's beliefs with the Bible or the Church, or train him in public worship, but his real convictions will come mostly from the family. If God and Christ and brotherhood obviously influence his parents' life, if these are things they habitually take into account, then these things will be real to him. If not, then all the Sunday schools in Christendom will have little effect. And this part of religious education goes on week after week and day after day. No time can be set apart for it. If money and pleasure and comfort and respectability are the main considerations throughout the week, it will do very little good to have the child told solemnly on Sunday that God and duty and brotherhood are the main things. He knows better. He knows what his family treats as real.

The very language in which religion speaks to him is receiving its meaning day by day in the life of the family. What fatherhood means and brotherhood and fellowship and forgiveness, is being colored past change by what fatherhood and brotherhood and forgiveness show themselves to be within the life of the family.

To think over the religion of the family, the religion being bred in one's own family, means first to consider the convictions that are active in one's own household, the things that seem important there, the things any child would take for granted, and reverence as being revered by us.

It means also that we think of the religious habits learned there. We know well enough, or should, that Christianity is not mainly a matter of going to church or saying grace before meals or getting down on one's knees before going to bed. It is a faith as to the sort of world that we are living in and a way of living in that world day by day.

But this faith easily dies unless fed and refreshed by definite times of thinking about God, speaking to God, and being with those of a like faith. Though it is not always fair, we easily say that those who have given up church going, and prayers, and grace before meals, have ceased or are ceasing to be religious. They usually have. They still may be married by a minister and call upon the Church to bury their dead, but, when all the regular habits of religion are gone, religion is usually gone.

So, when we stop to consider the religion being bred in our own home, we must ask ourselves what religious habits we are training and making easy. Are we helping sons and daughters, younger brothers and sisters, to stable religious habits? Are we giving them a headway that will carry them until they can walk strongly for themselves? These habits of religion are far from enough. They are far from the main

thing. But the child who has not learned them will ordinarily never come in touch with religion. They are not the goal. They are well worn paths that lead into the presence of God.

WE mentioned a third thing as making up religion—a way of life, a spirit, characteristic virtues, faithfulness, hopefulness, lovingkindness. These are the fruits of religion, more important surely than any habitual observance or any clearly defined creed. One of the blessings of life is that these will live on after definite belief and religious habits have fallen away.

It is just this fact which makes many people blind to the importance of the definitely religious life of the family. They find a tolerable amount of goodness in the family life, of ordinary faithfulness and kindness, and they hope that their children will at least catch some of these Christian virtues. Probably the children will, but these virtues and this spirit have their roots in religious convictions and religious habits. The fruits are being handed on without giving the children a contact with Him from whom "all holy desires, all good counsels, and all right judgments do proceed." Instead of looking face to face at the Best, the children see only the marred copy of the Best in their parents' lives. The branches are severed from the True Vine.

When we turn back and look on our own household to question the character of the religion being bred there, there are three things to consider: 1, the convictions that control our household; 2, the habits that are developed there; and 3, the spirit and virtues that are lived there.

Surely nothing can force home upon us more deeply than such thoughts as those of our need for a rebirth. It is what we are rather than what we say or even do, that counts. Our children, seeking bread, will not take a stone. No mock piety will suffice.

Verily, verily I say unto you, if a man would enter the kingdom of Heaven with his children, he must be born again.

RAISING THE NATIONAL DEFICIT

(Continued from page 230)

| | Assumed Amount | Pledges and cash to December 10 |
|---|-------------------|---------------------------------------|
| Kansas | 3,000 | |
| (Christmas offering) | | |
| Missouri | 4,000 | 3,300 |
| Texas | 7,000 | 1,027 |
| West Missouri | 4,000 | |
| West Texas | 2,000 | 2,000 |
| (Christmas offering) | | |
| New Mexico | 1,500 | |
| (Christmas offering) | | |
| North Texas | 500 | 400 |
| Oklahoma | 4,000 | 3,344 |
| Salina | | |
| (No report) | | |
| | \$31,750 | \$14,821 |
| PROVINCE 8 | | |
| California | 12,000 | \$ 6,000 |
| (Campaign for balance in 1926) | | |
| (Total assured) | | |
| Los Angeles | 10,000 | |
| (Assumed by Diocese) | | |
| Olympia | 5,000 | 3,000 |
| (Balance assured) | | |
| Oregon | 2,000 | |
| (1926 campaign) | | |
| Sacramento | 1,300 | 1,300 |
| Alaska | | |
| (No report) | | |
| Arizona | 1,000 | |
| (Added to 1926 Budget) | | |
| Eastern Oregon | 800 | |
| (Campaign later) | | |
| Honolulu | 500 | |
| (No report) | | |
| Idaho | 1,000 | 500 |
| Nevada | 500 | 180 |
| San Joaquin | 1,500 | 1,500 |
| Spokane | 2,000 | |
| (Campaign early 1926. Total as- sured) | | |
| Philippines | | 150 |
| Utah | | 350 |
| | \$37,600 | \$12,980 |
| FOREIGN | | |
| Brazil | 1,000 | \$ 1,000 |
| Cuba | 500 | 150 |
| Haiti | | 200 |
| Japan | 1,000 | 515 |
| | \$2,500 | \$1,865 |

SUMMARY

| | | |
|---------------|-------------|-----------|
| PROVINCE 1 | \$207,000 | \$116,034 |
| PROVINCE 2 | 550,000 | 230,841 |
| PROVINCE 3 | 349,000 | 52,846 |
| PROVINCE 4 | 49,000 | 17,052 |
| PROVINCE 5 | 157,000 | 30,311 |
| PROVINCE 6 | 21,300 | 9,166 |
| PROVINCE 7 | 31,750 | 14,821 |
| PROVINCE 8 | 37,600 | 12,980 |
| FOREIGN | 2,500 | 1,865 |
| MISCELLANEOUS | | 440 |
| | \$1,405,150 | \$486,356 |

Cash and pledges to December 10th \$ 486,356

Additional positive assurances or guarantees 184,725

Grand total, December 10th 671,081

Previously reported, December 3d 584,444

Increase since December 3d 86,637

THE GOSPELS IN THE HOLY EUCHARIST

I DO NOT THINK that I am speaking only personally, but rather am touching an universal experience when I say that the Gospels of the Christian year come back to us as we grow older loaded with memories of the past. They recall, as we listen, not only scenes in our Lord's life which we have sometimes tried to make vivid to us, but scenes in our own life, or strands in our own experience, which have become clearly interwoven with them. We listen to the Gospel and there come stealing into the memory voices out of the past, scenes filled with our loves, our devotions, our ideals and our aspirations which, it may be, seemed as distant to us as the Gospel story itself but which, in a moment, at the sound of the well remembered words, flash into present reality. It may be the face of an old priest, whom we remember reading the Gospel, that arises before us; or there may come back to us a Sunday when we, for the first time, took in some truth which then seemed splendid and glorious to us, but of which the splendor and glory have faded with the passing of years. No, not the splendor and glory of the truth we now see, but of our appreciation of it. In the words of some parable we read the story of our own spiritual decadence and futility, and remember the days of our aspirations. Or is it the face of one loved, who used to kneel with us and receive the Bread of Life which comes back in the words we have talked over together. Truly the Gospel is a book of remembrance filled with the voices of the past. There are Gospels that come freighted with the scent of lilies or crimson of the roses and peonies, heavy with the scent of pine and laurel and wrapped in the odor of incense. One has but to close one's eyes to hear the sound of bells drifting across water in the early dawn, or ringing sharp in the frosty winter morning. There comes the vision of some country church where the rising sun falls and flashes in flakes of blue and gold and crimson on the sanctuary floor, or of some vast and dusky interior, where a half-glimpsed figure of the Crucified broods in mystery over the silence of the dead.

Such thoughts are far from fanciful, far from being the "wandering thoughts" which distract our devotions. Rather they weave themselves into the solemnity of the Mass and make a part of its offering, the deepest and holiest experience of our lives. The sacrifice goes heavenward bearing with it our tears and laughter, laden with the bitter of our penitence and the joy of our thanksgiving. "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies." Yes, and all failures, and all the accomplishments, all the bitter waste and all the glad triumphs of the years that are past: the loves of those who are dear to us: the memory of our dead. Yes, that is what we mean by *ourselves* in this wonderful prayer where we are taken into the very offering to God. *Ourselves*, just as we are, just as we have come out of our tangled past, the resultant of all these experiences of the years. *Ourselves*, united now with the offering of the whole Church. *Ourselves*, with "all others who shall be partakers of this Holy Communion." Yes, and especially all others who have been partakers with us, whose names now come back to us. May we all be filled with Thy grace and heavenly benediction and made one body with Him that He may dwell in us and we in Him."—

J. G. H. BARRY, in *Meditations on the Communion Office*.

SOME INTERESTING FIGURES have been published on the ecclesiastical complexion of London Churches. The inquiry was initiated by the Anglo-Catholic Congress local Committee. In London it is said that 175 churches have daily Mass, 155 notice of Confessions; Reservation is practised in 117, Evening Communion is a practice in 55 churches, and 150 churches are closed during the week.—*Church of Ireland Gazette*.

LITERARY

FOR CHRISTMAS

THE OLD TYPES PASS. Gullah Sketches of the Carolina Sea Islands. By Marcellus S. Whaley. Boston: The Christopher Publishing House. \$2.50 net.

Although it may not be any too well known, there are two varieties of Negro dialect in the South, the ordinary, or the speech of the upland Negro, and that of the Negro of the Sea Islands of South Carolina. This latter has figured but little in the literature about the Negro, although Joel Chandler Harris made rather an ineffective attempt at it in one of his "Uncle Remus" tales.

Judge Whaley, though, was born and brought up on the Carolina Islands and has always had a sympathetic interest in this quaint jargon. The reviewer recalls distinctly an essay written by the Judge, when the two of us were at school together, which was possibly his first attempt in setting down this dialect in writing.

This book is possibly the largest collection of material in the Sea Island dialect in print. The author has obligingly given us a glossary and has indicated the pronunciation—for it must be remembered that the Gullah is spoken, solely, and must be heard, not read, to be appreciated. The book is not merely of interest, but is of value in many ways—ethnological and philosophical particularly.

THE COBWEB. By Margaretta Tuttle. Boston: Little Brown & Co. \$2.

Linda MacGrath and her father, an underpaid, undervalued editor of the leading paper in a small western city, are living, at the beginning of the story, in a boarding house of the usual middle-class type. Linda has been carefully reared. She has learned poise and serenity, qualities which stand her in good stead when, by a sudden turn in life's lane, she is made the housekeeper of her wealthy uncle's New York home. Here she finds sorrow and heartache, and joy when the cobwebs are brushed away. There is plenty of action in a story, that sparkles with conversation and subtly drawn characters. The book is a delightful companion for a winter evening or a journey.

EMMA. By Jane Austen. The Rittenhouse Classics. Philadelphia: Macrae, Smith Co.

Following their purpose of providing ready access to the classics of the English language, the Macrae, Smith Co., have added Jane Austen's *Emma* to their Rittenhouse Classics. It is, they tell us, a reprint of the first edition of 1816, "except that a few obvious misprints are corrected, which are indicated in square brackets." There are twelve excellent colored illustrations by C. E. and H. M. Brock, and the typographical appearance is good. The book does not seem, however, to be as well bound as should a book of this particular type, as it appears that it would come to pieces with much use.

TALKS WITH NATURE. E. J. Riddell. London: Skeffington & Son.

"The invisible things of God understood by the things that are made" is the theme of *Talks with Nature*, which connects with thoughts suggested to the author and with passages from the Scriptures such as "things made" as snow, clouds, trees, flowers, sun and sea, darkness and light, bee and butterfly. The chapters on the island of Eligg (one of the Hebrides) and its starting, grim, rocky peak are especially appealing and are illustrated by an impressively beautiful photograph of the solitary, awesome "Scuir of Eligg."

DAVID COPPERFIELD'S LIBRARY. By John Brett Langstaff. New York: Frederick A. Stokes Co. \$2.

Fr. Langstaff, while in charge of Magdalen College House, London, succeeded in identifying No. 13 Johnson St., Somers Town, as the residence of Mr. Micawber, and as the home of Dickens during the David Copperfield part of his boyhood. In this the boy Dickens had his little library and so it was resolved to make the house, as a bit of social service work, a children's library. How this was done is delightfully told. The book will be desired by all Dickensians, and will prove enjoyable to the general reader.

MISCELLANEOUS

GENERAL HISTORY OF THE WORLD. By Victor Duruy. Revised and continued to 1901 by Edwin A. Grosvenor, with Supplemental Chapters to 1925 by Mabell S. C. Smith and J. Walker McSpadden. New York: Thomas Y. Crowell Co. \$4 net.

This is a second modernization of a well-known work that has been standard for some seventy-five years, the previous one bringing it to the beginning of the new century, and this present one to date. It is, therefore, well fitted to become one of Crowell's Reference Books. As a reference work it is admirable, and it is valuable as a preliminary text in the study of world history.

OUTDOOR BOY CRAFTSMEN. By A. Neely Hall. Boston: Lothrop, Lee & Shepard Co. \$2.50.

There is never a boy but that doesn't like to get out of doors and make things and do things—and boy stunts are sometimes interesting to dad, too. And the boy and his dad who desire detailed instructions for making things for out-door life—push-mobility, kites, motor camping, all manner of things—is this the book to have. Mr. Hall has already a long list of Handicraft Books to his credit, and this one keeps up his record for excellence. Readers of the *Young Churchman* have long been familiar with his knack of doing much with little material.

FOOD AND HEALTH. By Inez McFee. New York: Thomas Y. Crowell Co.

As a means of learning how to preserve the *corpus sanum* for the *mens sana*, this book should commend itself to the most learned, as well as to the "general," reader. It tells about that prime necessity of the body, food, in plain language, giving something of the philosophy of food and of eating, of the use and abuse of foodstuffs in relation to the human body, of the preparation of food—there are a number of recipes and menus—and of the preservation of foodstuffs. It is of much practical value.

THE COMMANDMENT OF MOSES. By Stephen McKenna. Boston: Little, Brown & Co. \$2.

This story is laid in England in the days of the war, and deals with the problem of the superfluous woman and her unsatisfied emotions. It is tense in its interest, dramatic at times, and excellent as a character study of people whom most of us are quite satisfied to know in books—and nowhere else.

THE AMERICAN BIBLE SOCIETY announces the completion of the New Testament in the penny portions, a number of which have appeared previously, and which have justified the faith of the Society in the demand for them that so immediately sprang up.

The New Testament is comprised, in this series, in eleven volumes, bound in paper, printed in bold face type, three by four and a half inches in size, and sold for one cent each. The volumes are one for each of the four Gospels, the Acts, and Romans, one including First and Second Corinthians, one for Galatians to Thessalonians, one for St. Timothy to Hebrews, one for St. James to St. Jude, and one for the Book of the Revelation.

The Society states that the popularity of these penny portions is so great that it has placed an order for seven million copies, and expects to reorder within three or four months. The Gospel according to St. John is the most popular, a million and a half having been ordered since last June.

THE ELABORATE WORK in two volumes, *The History of the Theological Seminary in Virginia*, was cordially recommended by THE LIVING CHURCH when it first appeared. Its contents include not only the history of the seminary, but also the story of the background out of which it developed and the history of the Episcopal High School in Virginia and of the Bishop Payne Divinity School. The work was published as a memento of the centennial of the seminary in 1923. It is now stated that only a few hundred sets are left, and those interested in the publication would like to receive orders for them at \$6.00 a set. Such orders may be sent to Rev. A. E. Clattenburg, D.D., St. John's Rectory, Bala-Cynwyd, Pa.

Church Kalendar



DECEMBER

"SPEAK, ACT, WORK, quietly, as though you were praying."—Fenelon.

20. Fourth Sunday in Advent.
21. Monday. St. Thomas.
25. Friday. Christmas Day.
26. Saturday. St. Stephen.
27. First Sunday after Christmas. St. John Evangelist.
28. Monday. Holy Innocents.
31. Thursday.

CALENDAR OF COMING EVENTS

December 30. Consecration of the Rev. Midleton S. Barnwell, D.D., to be Bishop of Idaho, at the Church of the Advent, Birmingham, Ala.

JANUARY

January 12. Consecration of the Rev. Frank W. Creighton to be Bishop of Mexico, in St. Ann's Church, Brooklyn, N. Y. Synod of the Province of New York and New Jersey, Utica, N. Y.

January 19. Diocesan Conventions. South Florida, Western Michigan, Western Missouri, West Texas.

January 20. Meeting of National Council, Diocesan Conventions, Alabama, Nebraska, Tennessee, District Convocation, Wyoming.

January 24. "Social Service Sunday." District Convocations, North Texas, Utah.

January 25. District Convocation, Nevada.

January 26. Diocesan Conventions, California, Duluth, East Carolina, Fond du Lac, Milwaukee, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina, Convocations, Spokane and San Joaquin.

January 27. Diocesan Conventions Indiana, Los Angeles, Louisiana, Maryland, Minnesota, Convocation of Oklahoma.

January 30. Diocesan Conventions, Lexington.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF FIRST SUNDAY AFTER CHRISTMAS

All Saints' Sisters of the Poor, Ilchester, Maryland.

Holy Name Sisters, Bay Shore, N. Y.

Sisters of St. Mary, Valhalla, N. Y.

St. Mary's Convent, Kenosha, Wis.

APPOINTMENTS ACCEPTED

BORTON, Rev. JOHN M., curate at St. Paul's Church, Buffalo N. Y.; to be lecturer in Systematic Divinity at the DeLancey Divinity School, Geneva, N. Y.

JOHNS, Rev. HAROLD, curate of St. Paul's Chapel, New York, N. Y.; to be priest in charge of St. Alban's Church, Brooklyn.

PALMER, Rev. G. W., M.D., of St. Stephen's Church, Denver, Colo.; to be in charge of the Church of St. John the Baptist, San Juan, Porto Rico January 1st. His address is in care of Lieut. Don Riley, 65th Infantry, U. S. A., San Juan.

RILEY, Rev. OLIVER, rector of Trinity Church, Pierre, S. D.; to be rector of St. Peter's Church, La Grande, Ore.

WOOTEN, Rev. JOHN, rector of St. Agnes' Church, St. Mary's, Pa.; to be rector of St. Mark's Church, Pen Yan, N. Y.

RESIGNATION

LITTLE, Rev. FRANCIS K.; as rector of Grace Church, Brooklyn Heights, on account of ill health.

NEW ADDRESSES

STIRES, Rt. Rev. E. M., D.D., Bishop of Long Island; at Hotel Bossert, Brooklyn, N. Y.

HARRINGTON, Rev. FRANK P., of Riverton, N. J.; at Cedar Hill, Waltham, Mass.

ORDINATIONS

DEACONS

OHIO—On Sunday, December 6, 1925, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of the Diocese, conferring Holy Orders for the first time, ordained to the diaconate, LOUIS M. HIRSHON in Grace Church, Sandusky. The candidate was presented by his former rector, the Rev. N. R. H. Moor, of St. Luke's Church, Atlanta, Ga., who also preached the sermon.

SOUTHERN VIRGINIA—On Advent Sunday, November 29, 1925, FRANCIS A. GRAY was ordained deacon in All Saints' Church, Wynnewood, Pa., by the Rt. Rev. B. D. Tucker, D.D., Bishop of Southern Virginia, with the consent of the Bishop of Pennsylvania. The Rev. Gibson Bell was presenter, and the Rev. George A. Barton, Ph.D., LL.D., preached the sermon.

The Rev. Mr. Gray, who has been a missionary to China, is in the senior class in the Philadelphia Divinity School.

DEACON AND PRIESTS

PITTSBURGH—On November 30, 1925, in Trinity Church, Pittsburgh, the Rt. Rev. Alexander Mann, D.D., Bishop of the Diocese, ordained to the diaconate FREDERICK F. HAWORTH, and advanced to the priesthood the Rev. Messrs. JOHN S. TAYLOR and BERNARD NEWMAN. Mr. Haworth was presented by the Rev. P. G. Kammerer, Ph.D., the Rev. Mr. Taylor by the Rev. T. J. Bigham, and the Rev. Mr. Newman by the Rev. A. C. Ocken den. The preacher was the Rev. W. H. Anthony.

The Rev. Mr. Haworth goes to St. George's Church, Pittsburgh, while Mr. Taylor remains at Trinity Church, Rochester, Pa., and the Rev. Mr. Newman is at St. Mary's Church, Braddock.

PRIEST

DALLAS—On Sunday, December 6, 1925, in St. Paul's Church, Gainesville, Texas, the Rev. CHARLES BAILEY was ordained priest by the Rt. Rev. Harry T. Moore, D.D., Bishop of the Diocese. The candidate was presented by his former rector, the Rev. A. W. Slidders. The Bishop preached the sermon.

DIED

COOK—Died at his home in Albany, N. Y., December 4, 1925, the Rev. HERBERT JONATHAN COOK, S.T.D. The funeral service was at St. Peter's Church, Albany, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, officiating, assisted by the Rev. Charles C. Harmer, rector of the parish, and the Ven. Roeliff H. Brooks, D.D., Archdeacon of Albany. The interment was at Hadley, Mass.

HARDING—On December 8, 1925, Mrs. ALICE T. HARDING, widow of the late Rev. J. C. McA. HARDING, of Trenton, N. J., passed to life

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care of THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words. No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written on a separate sheet* to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

eternal at her home in Palmyra, N. J., in her ninety-fifth year.

"Blessed are the pure in heart, for they shall see God."

PALMER—Entered into life eternal at Jacksonville, Fla., December 2, 1925, ELIZABETH JAMES PALMER, beloved wife of Arthur Washington Palmer, daughter of the late Rev. Owen P. Thackara and Elizabeth Thomas Thackara, and mother of Owen Thackara Palmer, of Gulfport, Miss., and of Emma Palmer Mallinckrodt, wife of the Rev. Harris Mallinckrodt, of Louisville, Ky. The funeral service was held at St. Peter's Church, Fernandina, Fla., with interment in St. Peter's Cemetery.

MEMORIAL

Frances McNally Cochran

COCHRANE—In loving memory of FRANCES McNALLY COCHRANE, who passed into eternal life, December 20, 1923.

May she rest in peace, and may light perpetual shine upon her.

POSITION OFFERED

MISCELLANEOUS

PARISH WORKER FOR ST. FAITH'S House, Salina, Kan. Must be able to qualify as U.T.O. worker. Week-day religious classes, clubs, visiting. Furnished rooms in building. Vigorous woman required. Address DEAN VICTOR HOAG, Salina, Kan.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES CHANGE OF WORK. Preacher, singer, visitor, etc. Married. One grown son. Can be free any time. References given and required. Address S-442, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED BUT WITHOUT FAMILY, seeks parish. Organizer, extemporaneous preacher. Good Churchman, served in the war as chaplain. Write to L. H.-485, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD PREACHER AND VISITOR, energetic, Catholic; desires parish or mission. Address CLERICUS-508, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WORKER WANTS POSITION AS parish secretary, executive secretary of Church school or some good Church position where experience of previous business training and special training for above work counts. Address Box-506, LIVING CHURCH, Milwaukee, Wis.

COMPANION: LADY SEEKING SELF-SUPPORT. Port desires permanent position in clergyman's family. Experienced in care of babies, practical nursing, plain sewing, and light housework without cooking or washing. Address MISS DURGIN, Hotel Bristol, Boston, Mass.

ORGANIST AND CHOIRMASTER, SPECIALIST. Wants change. Larger salary. Credentials unsurpassed. Address R. F.-456, care of THE LIVING CHURCH, Milwaukee, Wis.

REFINED, EDUCATED CHURCH WOMAN desires position, secretary-housekeeper. Capable full charge. Highest credentials. ARNOLD, Apt. 4, Atlantic City, N. J.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

S. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on application.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed, and made by artists and craftsmen. Descriptive leaflet from The Secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

ORGAN—if you desire organ for church, school, or home, write to LINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices, Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address MISS M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

CHURCH EMBROIDERIES, ALTAR HANGINGS. Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS of ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

TRAVEL

S. GEORGE'S EXCURSION TO EUROPE, sailing July 9th. Low round trip rates. THOMPSON TRAVEL BUREAU, Saginaw, Mich.

CHRISTMAS CARDS

AN ARTISTIC VARIETY OF FLORENTINE Christmas Cards and Calendars. Leaflet. M. ZARA, Germantown, Pa.

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Week-days 7:30, 9:00, and 5:30 P.M.

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Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
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Noonday Services Daily 12:20

RADIO BROADCAST

ON SUNDAY, DECEMBER 27TH, TRINITY Church, San Francisco, will broadcast through KGO, General Electric Company, Oakland, California, at 11 A.M., Morning Prayer and Sermon by the rector, Rev. Charles P. Deems and 7:45 P.M. Trinity Choir will sing St. Saens' Christmas Oratorio. Benjamin S. Moore is the organist and choirmaster.

RETREAT

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY SHORE, Long Island, N. Y. References required.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Abba Company, Rahway, N. J.

The Unknown Years of Jesus. A Reconstruction based on History, Geography, Tradition, and the Culture of Jesus' Century. By Otho Fairfield Humphreys. Price \$4 net.

Harvard University Press, Cambridge, Mass.

Jesus Christ in History and Faith. Being the William Belden Noble Lectures delivered in Harvard University, 1924, by the Rt. Rev. Arthur C. Headlam, C.H., D.D., Bishop of Gloucester and fellow of all Souls' College, Oxford.

Lothrop, Lee & Shepard Co. 275 Congress St., Boston, Mass.

Outdoor Boy Craftsmen. At Home, in Field, and Woods and in and on Water. By A. Neely Hall, author of *The Boy Craftsman*, etc., etc. With over six hundred illustrations and working drawings by the author. Price \$2.50.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

Science, Religion, and Reality. Introduction by Arthur James Balfour, conclusion by Dean William R. Inge, edited by Joseph Needham. Price \$2.50.

What is Faith? By J. Gresham Machen, D.D., assistant professor of New Testament Literature and Exegesis in Princeton Theological Seminary. Price \$1.75.

The Vatican Mission Exposition: A Window on the World. By Rev. John J. Considine, S.T.L., of the Catholic Foreign Mission Society of America (Maryknoll). Price \$1.40.

The Government of Europe. By William B. Munro.

The World Court. By Antonio S. de Bustamante.

National Industrial Conference Board, Inc. New York, N. Y.

The Inter-Ally Debts and the United States.

The Norman, Remington Co., Baltimore, Md.

Planning Problems of Town, City and Region: Papers and Discussions 1925 at the International City and Regional Planning Conference held at New York City, April 20-25, 1925.

The Shakespeare Society of New York. The Unionist-Gazette Association, Somerville, N. J.

Mrs. Shakespeare's Second Marriage. Being an examination of a persistent Theory: With an attempt to account for the absence of any Record of any Marriage either of William Shakespeare or of Mrs. Shakespeare; and for the sources from which Messrs. Jaggard and Blount obtained authority for including in the First Folio of 1623 sixteen Shakespeare Plays not previous printed in Quarto and the text from which to print them. By D. Appleton Morgan (President of The New York Shakespeare Society 1885-1925), author of *The Shakespearean Myth*, etc., etc.

PAPER-COVERED BOOKS

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

Reunion and the Roman Primacy. An Appeal to Members of the English Church Union. By Viscount Halifax. Price 40 cts.

PAMPHLETS

Church General Hospital, Wuchang, China.

Church General Hospital, Wuchang, China. Report for the year 1924.

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Indian Tribes and Missions. III. A Handbook of General History of the North American Indians, Early Missionary Efforts and Missions of the Episcopal Church, The Church in Story and Pageant. Publication No. 7. Quarterly, 25 cts. September, 1925.

Federal Council of Churches of Christ in America. 105 East 22d St., New York, N. Y.

The Permanent Contributions of Geneva and John Calvin to Church and State in America. Translation of an address in French by the Rev. Charles S. MacFarland, general secretary of the Federal Council of the Churches of Christ in America, under the auspices of the University of Geneva and the John Calvin Society, in John Calvin's Church in Geneva, and printed in the Annual of the John Calvin Society. Reprinted from *The Reformed Church Review*, Vol. 4, No. 4, October 1925.

BULLETINS

Oxford University Press. 35 West 32d St., New York, N. Y.

The Problem of International Sanctions. By D. Mitrany.

BROCHURES

Union Theological Seminary. 3041 Broadway, New York, N. Y.

Alumni Bulletin. Vol. 1. October, 1925. No. 1.

The English Church Assembly Accomplishes Some Useful Work

The Queen-Mother's Funeral—The
Bray Libraries—St. Clement's
Church, Eastcheap

The Living Church News Bureau
London, November 27, 1925

IF THE AUTUMN SESSION OF THE CHURCH Assembly provided no very exciting incidents or speeches, it was nevertheless distinguished for the accomplishment of some useful work. The pensions measure had, as I have previously informed you, come in for some severe criticism at the July session. The point to which most exception had been taken was the lack of provision for any return of premiums if the clergyman died before the pensionable age. The committee in charge of the measure was able to suggest, at the autumn session, considerable modifications in this direction. In the case of clergymen ordained before the passing of the measure, it was now proposed that all contributions should be returnable with compound interest at two and a half per cent, while in the case of those who are ordained after the passing of the measure there will be returned, in the event of death before the age of seventy, either a total benefit of £200 or the premiums that have been paid, with compound interest at two and a half per cent, whichever sum is the greater. These proposals were accepted without amendment. There should now be a good prospect that, when the amended measure comes up for consideration in the spring session of the Assembly next year, it will be accepted as doing away at last with one of the greater hindrances to practical efficiency in parochial life. It would be difficult to estimate how much damage has been done to the Church and to the clergy themselves by the absence of a pension scheme.

On the subject of patronage, most of the proposals were of an enabling nature, making it possible for advowsons to be transferred from the present patrons to the Bishop or the diocesan board of patronage which it is suggested shall be set up. The more closely the question of patronage is studied, the more difficult does it seem to arrive at a scheme that will satisfy all requirements. The one thing that met with universal approval from all parts of last week's Assembly was the value of variety in the method of appointment. The danger of rigidity and of stereotyping dioceses, if every incumbent were appointed whether by the Bishop or by a board of patronage, is apparent. There is room for patrons of different kinds, public and private. But it is also right that the Bishop, as chief officer of the diocese, should be able to make his influence felt. It is no less desirable that the wishes of the lay-people of the parish to which a new clergyman is to be sent should be considered. The speed with which the patronage proposals were agreed to may be explained, perhaps, by the fact that the resolutions have yet to be drafted into a measure and go through all the legislative stages of procedure. None the less, principles have been decided, and it would not be easy to go back on them without discredit to the otherwise excellent plan of proceeding by way of resolution as a means of guidance to those whose duty it is to frame a measure.

The Tithes, which the Church Assembly has decided to abolish, were originally a Papal impost. They were never popular, and were by no means regularly paid. Henry VIII made them payable to the Crown, and one of the statutes now to be repealed belong to his reign. It was Queen Anne who gave them back to the Church, and her action in this matter was the origin of what is known as Queen Anne's Bounty. The Bounty office has now a considerable income from other sources, which it applies largely to the dilapidation charges on poor benefices, and feels itself able to dispense with the income of £15,000 derived from First Fruits and Tents.

Not all tithes are to be abolished, and a few persons, besides the bishops and incumbents of ancient benefices, will escape. Among these are the Chancellor and Vice-Chancellor of the University of Cambridge, and the Lady Margaret Professor of Divinity in that University.

THE QUEEN-MOTHER'S FUNERAL

The first part of the funeral service of the beloved Alexandra, the Queen-Mother, took place this (Friday) morning, in Westminster Abbey. On the arrival of the funeral procession at the west door, the coffin was borne up the nave by a bearer-party of the Grenadier Guards. The service was conducted by the Archbishop of Canterbury, assisted by Canon Carnegie and the Precentor of the Abbey, the Rev. L. H. Nixon. The hymns, *Now the Laborer's Task is O'er*, and, *On the Resurrection Morning*, were sung, and the Russian *Contakion, Give Rest, O Christ*, was beautifully rendered, unaccompanied, to the Kieff melody. The King and Queen, the King of the Belgians, the King of Denmark, and the King of Norway, with the Prince of Wales, the Duke of York, and Prince Henry, were the principal mourners, and stood at the head of the coffin throughout.

At the conclusion of the service, the coffin remained in position, and, until the closing of the Abbey late at night, there was a constant stream of those anxious to pay their last tribute of respect to the well-beloved and gracious Queen who has passed to her rest. The committal will be at St. George's Chapel, Windsor, to-morrow (Saturday), and will be of a private character.

The English Church Union has arranged for a solemn Requiem Mass for the repose of the soul of the late Queen, to be sung at All Saints' Church, Margaret Street, to-morrow (Saturday) at 11:15—at the time, that is, of the interment at Windsor.

Requiem Masses are also to be sung in many other Anglo-Catholic churches throughout the country, and thanks will be offered for the sweet example of the late Queen's life.

THE BRAY LIBRARIES

There is one very valuable agency by which the clergy can be helped to answer the recent call of the Archbishop of Canterbury to read more, in order that they may improve the quality of their sermons. This is the system known as the Bray Libraries. The main difficulty in the way of the clergy is the expense of buying books. The Bray Libraries enable both clergy and laity to borrow theological books (renewed each year) at the small expense of four shillings a year. But in

order to extend this work increased funds are needed. A sum of £1,000 would enable the associates to equip and maintain forty new libraries over and above those already at work at home and overseas. If lay-people complain of the dullness of sermons, here is a means by which they can help the clergy to improve matters. The Archbishop of Canterbury is himself the president of the Bray Libraries, and cordially approves of the appeal which is being made with a view to extending this valuable work. Details as to the formation of Bray Libraries can be obtained by those interested from the secretary, the Rev. E. P. Sketchley, 15, Tufton Street, Westminster, London.

ST. CLEMENT'S CHURCH

An interesting event on Monday last, St. Clement's Day, was the formal reopening after restoration of the old City Church of St. Clement, near Eastcheap. The Bishop of London officiated, the ceremony being attended by the Lord Mayor and Sheriffs.

The church dates back to a union of city parishes after the great fire of London, and the reopening marked the completion of a notable achievement in restoration work. When the church was first closed over two years ago it was thought that the redecoration then proposed would occupy about six weeks. In the course of that work, however, it was found that the wood beams supporting the roof were riddled with holes bored by the so-called "death watch" beetle, and that the condition of the whole roof was unsafe. It was necessary to remove all the wood and to substitute steel, and the operation involved the taking down of Wren's beautiful plaster ceiling with its central sculptured wreath of fruit which is one of the chief glories of the little church.

The roof was strengthened, and by a special preparation made thoroughly waterproof and fireproof, and then the ceiling was carefully replaced. The original sculptured wreath and other ornamentations were put back intact, and the surrounding portions were copied in plaster so skilfully that the whole ceiling now appears much as it did before, though, of course, cleaned and repainted.

The church is rich in carving, much of which has been by some authorities attributed to Grinling Gibbons, and careful cleaning has revealed long-hidden beauties of the pulpit in particular.

GEORGE PARSONS.

BISHOP THREATENED BY KU KLUX

NEW YORK, N. Y.—According to the *Commonweal* (New York), Bishop Cheshire of North Carolina recently received a threatening letter signed "K. K. K."; and his refreshing reply, made through the newspapers of his city, is a model to any who may receive a similar insult. It was as follows:

"I wish to take this opportunity of saying to my unknown correspondent and to his fellow K. K., on the police force and off, that I consider the Ku Klux Klan, in its principles, methods, and organization, absolutely inconsistent with the Christian religion, which many of them profess; a menace to good government and a disgrace to our civilization. And it seems to me the duty of all good citizens to give open expression to the indignities they must feel at being restrained in the free use of the public streets of the city in the interest of men who are ashamed to let their faces be seen."

Impressive Canadian Services in Memory of the Queen Mother

The Primate's Jubilee Banquet— The National Laymen's Move- ment—Miscellaneous News Items

The Living Church News Bureau,
Toronto, December 4, 1925

IMPRESSIVE SERVICES WERE HELD THROUGHOUT CANADA LAST FRIDAY AT THE TIME OF THE FUNERAL SERVICES, AT WESTMINSTER ABBEY, OF ALEXANDRA, THE QUEEN MOTHER.

At Ottawa, the Dominion capital, the service was held at Christ Church Cathedral by the Bishop and clergy. Their Excellencies the Governor General and Lady Byng, Premier W. L. Mackenzie King, members of the Cabinet, the military, and a representative group of citizens, attended.

At Toronto, solemnity deepened by the muffled booming of the big bell in the tower, as it tolled across the city, the civic memorial service was held in St. James' Cathedral. In spite of the inclemency of the weather, hundreds of citizens presented themselves to seek admission, and the building was completely filled when His Honor the Lieutenant-Governor, the Hon. Joseph Thompson, representing the Provincial Legislature, Sir William Mulock and the Judges of the High Court of Ontario, the Mayor and the City Council arrived. Many who were unable to get in, remained outside in the porches until the conclusion of the service, paying silent tribute to the memory of the gracious lady who had ruled them.

Following the simple lines of the service at Westminster Abbey it received a touch of grandeur from the setting provided by the funerally draped altar and purple-hung chancel. The familiar Office for the Burial of the Dead was read by the rector, the Rev. Canon Plumptre, assisted by the Rev. Provost Seager of Trinity College, while the Rt. Rev. J. F. Sweeny, D.D., Lord Bishop of Toronto, pronounced the benediction.

"She was a noble woman, and, even more, a noble Queen. Others who have held as high a position as her may have made a deeper mark on the pages of history, but few will take a higher place in the Lamb's Book of Life."

Thus did Bishop Bidwell pay tribute to the Queen Mother at the memorial service held in St. George's Cathedral, which was filled with soldiers and civilians. The permanent force occupied seats on the left of the cathedral, as did also the representatives of the General Staff, Royal Military College, Prince of Wales Own Regiment, Machine Gun Corps, Frontenac Regiment, and other militia units. The sea cadets occupied seats in the right gallery. Dr. A. E. Ross, M. P.-elect, was present, and Mayor Angrove and Aldermen Kent, Reid, and Lafurney represented the city corporation. The Daughters of the Empire were represented, and every chapter had at least one member present.

At Halifax special services were held at All Saints' Cathedral and at St. Paul's, Canada's oldest Anglican church.

THE PRIMATE'S JUBILEE BANQUET

The magnificent jubilee banquet and reception at the Royal Alexandra Hotel, Winnipeg, given in honor of the fiftieth anniversary of the ordination to the ministry of His Grace, Archbishop Matheson,

Primate of all Canada, will be long remembered by all who participated. A remarkable reception was accorded the Archbishop as he entered, accompanied by Mrs. R. B. McElheran, president of the Woman's Auxiliary, under whose auspices the banquet was held.

After the dinner there was a reception, at which an illuminated address was presented the Archbishop, as was also a purse containing 75 twenty-dollar gold pieces. This, the Archbishop donated to the fund for building the new cathedral.

THE NATIONAL LAYMEN'S MOVEMENT

A series of meetings has just been concluded in the Prairie Provinces which has carried the news of the work that the National Laymen's Committee is attempting to do to each of the larger centers of the western dioceses. In every diocese effective preparations had been made and splendid co-operation from the bishops and clergy was received. No hard and fast method of organization was suggested, but everywhere some kind of organization suited to local conditions was created, which will function in the respective dioceses towards enlisting laymen in larger activity on behalf of all the work of the Church.

The series of meetings has given the National Laymen's Committee new confidence that laymen in large numbers are waiting to respond to the call of the Church, and new hope in addressing itself to the next stage of its work upon which, with the new year, it will enter the stage of passing down to every parish the ideas which have been placed before diocesan representative gatherings.

MISCELLANEOUS NEWS ITEMS

The Maple Leaf Hostel, Regina, was formally opened by the Bishop of Qu'Appelle in the presence of the Lieutenant-Governor of Saskatchewan and a large number of citizens. The Hostel is situated on the Cathedral site in close proximity to St. Chad's College, the Qu'Appelle Diocesan Girls' School, the Synod Offices, and adjoins the grounds of the Bishop's Residence. By this gift a beautiful home is provided for Canadians and all British teachers. Deaconess Simeox is the lady superintendent. The Hostel is provided with a beautiful chapel, surrounded by beautifully laid out grounds.

The Rev. Henry W. Cunningham, who has completed twenty-five years as rector of St. George's Parish, Halifax, was presented by his congregation with an illuminated address and a purse of gold in recognition of his jubilee and the services he has given the parish.

The Rev. Canon W. G. Davis, of Port Colborne, Diocese of Niagara, has been appointed rector of St. James' Church, Guelph, to succeed the Rev. Canon Ferguson, who was recently named secretary-treasurer of the Diocese of Niagara. Canon Davis, who has labored for a considerable time in the Niagara Peninsula, has been rector of St. James' Church at Port Colborne for a number of years. It is expected that he will take over his new charge at the new year.

A number of Churchmen from Cranbrook went to Kimberley, B.C., to attend the opening ceremonies connected with the formal opening of the new Anglican church there. This building has been

erected largely through the energy and devotion of the vicar of Kimberley, the Rev. W. J. Crick, who went to Kimberley only this spring, coming from South Africa. The preacher for the day was the Ven. Archdeacon F. Graham, of Nelson.

St. Paul's, Toronto, is shortly to erect the proposed memorial screen which will fill the three arches behind the Holy Tables and bounding the ambulatory.

The new parish hall of St. John's Church, Preston, was officially opened and dedicated by the Rt. Rev. Dr. Williams, Bishop of Huron.

A Mission of Service was held in Christ Church Cathedral, Victoria, B.C., from November 8th to the 15th, conducted by the Rev. Dr. Craig, rector of Christ Church, Vancouver, B. C. The Mission was well attended and the addressees were highly appreciated. Dean Quinton conducted at Nanaimo a similar Mission during the same week.

The Rev. Thomas Crewe Mellor, rector of St. Luke's Church, Annapolis Royal, and one of the best known clergymen in Nova Scotia, passed away at the home of his son, William E. Mellor, in Toronto. Mr. Mellor had been in ill health for several months and in September last was granted six months' leave of absence.

The Bishop of Toronto opened the new parish hall of St. John's, Norway, Toronto, the rector of which is Canon Baynes-Reed, and gave an interesting address. Another speaker was F. J. Philpott, for thirty-five years the able superintendent of the Sunday school. The new hall, which has been erected at a cost of about \$60,000, has five stories, including the basement.

CONSECRATION OF REV. F. W. CREIGHTON

NEW YORK, N. Y.—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Frank Whittington Creighton, as Bishop-elect of the Missionary District of Mexico, as follows:

Time and Place: Tuesday, January 12, 1926, at 10:30 o'clock, St. Ann's Church, Brooklyn, New York.

Consecrator: the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, and Presiding Bishop.

Co-Consecrators: the Rt. Rev. Thomas James Garland, D.D., D.C.L., Bishop of Pennsylvania, and the Rt. Rev. Richard Henry Nelson, D.D., Bishop of Albany.

Presenters: the Rt. Rev. William Thomas Manning, D.D., LL.D., D.C.L., Bishop of New York, and the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany.

Preacher: the Rt. Rev. Ernest Milmore Stires, D.D., Bishop of Long Island.

Registrar: the Rev. Charles L. Pardee, D.D., New York City.

NEEDS AT LAWRENCEVILLE

LAWRENCEVILLE, VA.—Archdeacon Russell, principal of St. Paul Normal and Industrial School, the well-known institution of the Church for colored people at that place, states that there is grave need of a dormitory for girls, which would cost about \$50,000. He has already succeeded in raising \$29,000 toward the sum required. Owing to the limited housing facilities at the present time large numbers of girls are turned away each year. Archdeacon Russell would be very grateful for contributions from those who are interested and willing to assist in the erection of the building. His address is Lawrenceville, Va.

Preacher to Wall Street Passes, the Rev. William Wilkinson

Illness of Bishop Shipman—Locarno
Thanksgiving Service—Dedication
Festival at St. Mary's

The Living Church News Bureau
New York, December 11, 1925

THERE DIED AT HIS HOME IN THIS CITY on Monday, December 7th, at the age of seventy-seven, the Rev. William Wilkinson, a retired priest of the Diocese of New York. The funeral was held in Trinity Church at noon on Wednesday, December 9th.

There has passed from our ranks one of the best-loved and most interesting of the clergy of New York. His funeral brought to Trinity Church one of the largest throngs that ever gathered at that ancient house of worship. The Bishop of New York officiated, and in the congregation were officials and representatives of the houses of finance in the Wall Street district. The head of the country's biggest corporation, the president of its largest insurance company, a vice-president of the Stock Exchange, were a few of those who followed the coffin.

Many years ago a Bishop's hands were laid upon William Wilkinson and he became a priest in the Church of Christ. At some unrecorded time, Wall Street, oft faulted as grossly materialistic in its ideals, revealed its soul, its spiritual side, and laid upon this priest its own hands of appreciative fellowship, and ever thereafter titled him its "Bishop." The reason for this was his remarkable and unique service as an out-door preacher. The elder J. P. Morgan brought Fr. Wilkinson to New York from Minneapolis in 1900, and from that time on he took his stand daily to preach from the curb of Wall Street to the noon-day throngs. During the rectorship of Dr. Manning, he was appointed the official missioner of Trinity Church to Wall Street. His sincerity, his directness of speech, the uniqueness of his work, his dignity, all made a great appeal. He became a friend, and often a guest, of the leaders of Wall Street; he was invited by financiers to luncheons at their clubs; he accompanied them on cruises on their yachts. He was the "Bishop of Wall Street."

Fr. Wilkinson's death occurred after a seven-week's illness. He is survived by his wife, two daughters and two sons. The interment was in Minneapolis.

ILLNESS OF BISHOP SHIPMAN

The Rt. Rev. Dr. Shipman, Suffragan Bishop of New York, has suffered a nervous breakdown and has, on the advice of his physicians, gone to the Catskills for a six-weeks' rest from diocesan work. While the Bishop's condition is not such as to cause anxiety, it was imperative that he be relieved of his duties at this time.

LOCARNO THANKSGIVING SERVICE

On Sunday afternoon, December 13th, a service of thanksgiving will be held at the Cathedral of St. John the Divine to acknowledge the spiritual side of the signing of the Treaty of Locarno and to emphasize the subject of international peace. The addresses will be given by the Bishop of New York, the President of Columbia

University, and by our former Ambassador to Great Britain, the Hon. John W. Davis.

DEDICATION FESTIVAL AT ST. MARY'S

At the Church of St. Mary the Virgin, New York, December 8th, the Feast of the Conception of the Blessed Virgin Mary was observed as it is each year, as the patronal festival. This occasion marked the fifty-seventh anniversary of the dedication of the parish. Haydn's Imperial Mass was sung, with members of the clergy staff acting as celebrant, deacon, and sub-deacon. The preacher was the Rev. Granville M. Williams, S.S.J.E. It was an inspiring sight to see this large Church filled with worshippers on a weekday morning to mark this occasion in the parish life.

MEMORIAL TO LATE DR. JENKS

During his ministry in New York, the Rev. Arthur Whipple Jenks, D.D., sometime Professor of Ecclesiastical History at the General Seminary, was a frequent preacher at the Church of the Transfiguration. Some of his friends there are now giving to that church a memorial violet altar frontal to be used on the high altar. It will be used for the first time on the Fourth Sunday in Advent. The frontal is from the Mowbray Studio in London.

IN ST. JAMES' PARISH

A vigorous mission-work among East Side Church folk is conducted by the staff at Holy Trinity Chapel of St. James' Church. Holy Trinity is located on East Eighty-eighth Street, near Second Avenue, and, with its spacious church, vicarage, parish-house, and cloisters, comprises one of the most beautiful groups of buildings for Church work in New York. At a recent service held for those who have been confirmed at Holy Trinity since 1919, invitations were sent out to over 450 active communicants, still resident within the parish boundaries. The work is the outcome of a mission started more than fifty years ago in a small shop (formerly a saloon) at Seventy-eighth street and Avenue A. The munificent gift by Miss Serena Rhinelander in 1894 made possible the present plant, spiritually influential and architecturally beautiful.

In St. James' Church, Madison Avenue and Seventy-first Street, has been hung a seventeenth-century tapestry, brought from Brussels. It has been placed on the west wall and under the rose-window of this newly-reconstructed Church. The tapestry is the gift of a parishioner, Mrs. Clarence M. Hyde, and was purchased under the direction of the Church architects, Messrs. Cram and Ferguson. Its subject is The Conversion of St. Paul.

ADDITIONAL DAILY EUCHARIST

For the convenience of those employed down-town, Trinity Church announces, in addition to the usual daily Eucharist at 7:30, a second celebration at eight o'clock. This later service will be continued only if it proves to meet a need.

GENERAL NEWS NOTES

Bishop Manning preached in the Cathedral last Sunday morning on The Bible in the Light of Modern Knowledge. He spoke of the contributions made by Biblical scholarship, the so-called "higher criti-

cism," and recommended for the layman's reading on the subject, Paterson Smyth's book, *How God Inspired the Bible*.

An additional gift made to Bishop Campbell recently consecrated for Liberia, is a set of Eucharistic vestments from the Society of St. John the Baptist.

Beginning with last Sunday two Masses for Polish people are said at All Saints' Church, Henry and Scammel Streets. The Rev. Paul C. Nalence is pastor of this congregation of his own people.

The noon-day preacher at Trinity Church for the week of December 14th to 18th is the Rev. Dr. W. P. McCune, rector of St. Ignatius' Church, New York.

The choir of Trinity Church will give an unusual musical treat at noon on the day before Christmas in the singing of Philip James' composition, *The Nightingale of Bethlehem*.

The Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church, and Mrs. Norwood were guests of honor at a dinner given them at the Hotel Plaza on Thursday evening, December 10th. It was in the nature of a welcome to the new rector and his wife by the people of St. Bartholomew's. The speakers were Bishop Murray and Bishop Manning.

HARRISON ROCKWELL.

SECOND PROVINCE SYNOD

GARDEN CITY, L. I.—The Synod of the Province of New York and New Jersey is to meet in Utica, N. Y., from January 12th to the 14th, with headquarters at Grace Church, Genesee and Elizabeth Sts., the Rev. Harold E. Sawyer, rector.

The Synod opens with a conference on Christian Social Service in the afternoon of the 12th, which is followed by a meeting of the provincial Commission, and a meeting of the Bishops of the Province. At eight o'clock there is to be a service in Grace Church, at which Bishop Fiske and Bishop Steary, President of the Synod, are to speak.

The following days begin with a celebration of the Eucharist, and, in addition to the reports of the various commissions at the sessions of the Synod, addressees will be made by the Rev. John W. Suter, Jr., Executive Secretary of the Department of Religious Education, of the National Council, by Bishop Colmore on Missions, and by the Rev. Frank Lambert, of Cornell, and the Rev. Robert Williams, of Princeton, on Young People and College Work.

The Bishops and deputies, as well as the delegates to the meetings and conferences of the women's organizations, which have a separate program for the same dates, will be guests of the Diocese of Central New York at a dinner in the Hotel Utica, Wednesday evening at seven o'clock. The Most Rev. John G. Murray, D.D., Presiding Bishop of the Church, and others will speak.

Delegates to the women's meetings should notify Mrs. W. Pierpont White, 296 Genesee St., Utica, N. Y., not later than January 1st of their intention to be present. They will be the guests of the Church people of Utica.

Hotels suggested to members of the Synod are the Hotel Utica and the Hotel Martin. By resolution of the last Synod, deputies are to make their own reservations, and to have their expenses paid by the dioceses they represent. The Committee on Arrangements will gladly give information. Its address is Grace Church, Utica, N. Y.

St. James' Church, Chicago, Organizes Branch of Episcopal Actors' League

Gift to Y. W. C. A.—An Armenian Parish—Death of Devoted Churchwoman

The Living Church News Bureau
Chicago, December 10, 1925

A BRANCH OF THE EPISCOPAL ACTORS' League has been organized in Chicago with headquarters at St. James' Church. For more than a year plans have been made by the rector of St. James', the Rev. Dr. Duncan Browne, and others, to organize a branch of this League like that which exists at the Church of the Transfiguration, New York City. Dr. Browne submitted his plan for an organization to assist actors in Chicago to theater managers of the city, and met with a ready response. It is the plan of the organization to get in touch with members of theatrical companies on their arrival in Chicago. Personal greetings will be sent to individual actors, and they will be asked to join in the activities of the League. Each will be invited to make St. James' Church headquarters for worship. The services of the rector and of the parish will be offered to any who may choose to avail themselves of them. Besides this, there will be certain social functions on Sunday afternoons and at other times for actors and their friends. Dr. Browne's interest in the League has been constant, and he has been appointed chaplain of the organization.

GIFT TO Y. W. C. A.

Not long ago a leading Churchwoman, Mrs. Hermon Beardsley Butler, was elected president of the Chicago Young Women's Christian Association. On December 10th, Mrs. Butler announced that Mr. Cyrus H. McCormick, and his two sons, Cyrus, Jr., and Gordon, had given the sum of \$1,000,000 for the immediate construction of a ten story memorial building for the Y.W.C.A., at the corner of Dearborn and Oak Sts. The gift is in loving memory of the wife and mother, Harriet Hammond McCormick, who died five years ago, and who was greatly interested in work for young women and girls. Mrs. McCormick, who was a Churchwoman, was always identified with the Y.W.C.A., and was much concerned with the proper housing and home life of women. The building, as the donors say, "will offer more than material comfort to the hundreds of young women who come to Chicago seeking education and business opportunity. It will be a place where the ideals of the Y.W.C.A., will be carried out." The edifice will be cruciform, with four wings extending from the center. There will be private rooms with the latest equipment for 500 girls. There will also be a special section for transient guests. Besides lecture rooms, gymnasiums, dining halls, etc., there will be a model kitchen and a dining room where a girl may cook and serve a special dinner to a caller. Work will be begun on the new building next spring.

AN ARMENIAN PARISH

The Armenians have recently completed the organization of a parish on the West Side of Chicago. For some time the congregation has been carrying on services in the Church of the Epiphany. Not long ago an attractive church property was

bought by them and was opened and dedicated with becoming services, the Rev. J. F. Plummer, rector of the Church of the Epiphany acting as the Bishop's representative in his absence. The impressive service of dedication was said by the Rev. V. K. Gulalian, the pastor of the Armenian Church. The Rev. K. Havagianian and the Rev. A. B. Husian, of the Armenian Congregational Church, also spoke.

DEATH OF DEVOTED CHURCHWOMAN

Mrs. Mary Rogers Gibson, who passed to her rest this fall at the advanced age of 82, was a charter member of St. Peter's Church, Lake View, and was most active in the work of this well known North-side parish. Mrs. Gibson was formerly a member of Grace Church, Chicago, and her wedding was the first to take place in that old church after it had been rebuilt following the Chicago fire. When Mrs. Gibson moved later to Lake View, she promptly identified herself with the new mission there, St. Peter's, which met then for services at the home of one of the members on Briar Place. Mrs. Gibson was most interested in the work of the sanctuary, and was an authority on ecclesiastical needlework. She began what was probably the first church embroidery class in Chicago. In her latter years Mrs. Gibson lived with her son at Windsor Park on the South Side of Chicago, and was identified with St. Margaret's Church there. She was buried from her old parish, St. Peter's, the rector, the Rev. H. L. Bowen, officiating. Her body was then taken to Palmyra, N. Y., and placed in the grave with that of her mother who died at her birth 82 years ago.

GENERAL NEWS NOTES

The work at Trinity Church, Aurora, has developed so rapidly of late that a number of the parishioners presented the rector, the Rev. Benjamin Chapman, with a new Ford coupe. A month ago the rector organized a junior vestry, whose members are in touch with all societies of men and boys in the parish. As a result of their work the congregations have almost doubled at the Sunday services.

The Catholic Club met at diocesan headquarters on Tuesday evening, December 8th, when Father Stoskopf spoke on the recent Catholic Congress at New Haven. Father Stoskopf read a valuable paper on The Priest and His Liturgy at the meeting of the Round Table on December 14th, at St. James' Church.

The annual meeting of the South Side Church School Institute took place at St. Bartholomew's Church, Englewood, on Tuesday evening, December 8th. The address of the evening was made by the Rev. A. Gordon Fowkes, assistant of Grace Church, Oak Park, on What We Are Trying to Do.

A magnificent funeral pall has been presented to St. Peter's Church, Chicago, by Dr. Louis L. Gregory, in memory of his deceased wife, Sarah Throckmorton Gregory, a devoted member of the parish. The pall is of heavily and richly embroidered brocade upon which is a cross of velvet. The cross is centered with a beautiful monogram of gold, and the whole is surrounded with heavy gold lace.

The mortgage of the parish house of the Church of the Mediator, Morgan Park, the Rev. F. R. Meyers, rector, was burned

with fitting exercises at the parish house on the evening of December 9th. As usual the women of the church were largely responsible for the payment of this long standing debt.

The house just to the south of St. Mark's Church, Glen Ellyn, has recently been purchased for a rectory, and is being extensively remodeled for the use of the rector, the Rev. D. A. McGregor, and his family.

St. Thomas' colored Mission, at 38th and Wabash Ave., the Rev. H. J. Brown, priest in charge, has one of the largest and most successful Church schools in the Diocese. It is one of the few schools that keeps open the year round. The Mission has opened a branch school at Woodlawn, further south, which now has an enrollment of forty pupils, and seven officers and teachers. Six of these officers and teachers are heads of families, five of them being women, who not only take their children to school, but also teach themselves.

H. B. GWYN.

DINNER TO BISHOP STIRES

BROOKLYN, L. I.—The St. George, Brooklyn's largest hotel, was all too small to accommodate comfortably those who attended the dinner to Bishop Stires which was arranged by the Church Club of the Diocese of Long Island. Some 1,800 persons crowded in, producing a very festive scene. The Church Club was commended for carrying to so successful a conclusion the largest affair of its kind that has been held in the Diocese.

The president of the Club, Mr. J. J. Rossbottom, presided at the dinner. Speeches, scheduled to be very brief but falling short in this respect, were made by the Rev. Harry S. Barrett, the Rev. F. W. Creighton, Bishop-elect of Mexico, the Rev. Wallace J. Gardner, S.T.D., ex-Senator Tully, and by Bishop Manning, who brought a message from the Diocese of New York. The principal speaker was the Rt. Rev. J. G. Murray, D.D., Presiding Bishop-elect, whose subject was Missions. Bishop Stires responded in his usual felicitous manner.

The Diocesan Council has engaged the Academy of Music, Brooklyn, for December 18th, to provide an opportunity for Church people generally to hear and see Bishop Stires. It is thought that even this immense hall will not be large enough for the attendance.

SCHERMERHORN HOME DAMAGED

MILFORD, CONN.—The Schermerhorn Home on Pond Point, Milford, caught fire on the morning of December 9th. The fire gained great headway and had broken through the roof before the fire department arrived. Other buildings, including the chapel were menaced, but the fire was confined to the main structure. The damage is estimated at about \$15,000.

The Schermerhorn Home, which belongs to the New York City Mission, was being used this winter for treatment of some tubercular children, and for mothers with their infants. About fifty children, among whom were infants in arms, had been spending the winter in the Home. All the inmates made their escape, and were cared for by neighboring families. Only the fact that the wind was toward the sound and away from the chapel and smaller buildings prevented the destruction of the entire plant.

The Memorial Church, Baltimore, to Give Large Christmas Party

Home for Colored Children—St. Paul's Parish—News Notes

The Living Church News Bureau
Baltimore, December 10, 1925

THE MEMORIAL CHURCH, BALTIMORE, of which the Rev. Page Dame, D.D., is rector, takes an active interest in all matters that pertain to the well being of the community. The Christmas Club, an organization for the giving of Christmas cheer to the poor people of the city, and centering its activities at the Memorial Church, has arranged a Christmas program for about 3,000 children to be given at Ford's Theater on Christmas morning. Toys and presents of all description will be presented to them at this time.

On December 15th, Dr. Harris Kirk, pastor of the Franklin St. Presbyterian Church, Baltimore, will address the Men's Club of Memorial Church on China. Dr. Kirk spent some months last summer in the Orient, and he has delighted many audiences with his description of the many things he saw in China, and his analysis of religious conditions, immediate and prospective, in the Celestial Republic.

A series of Group Meetings have recently been held in five centers of this parish to spread information on The Church's Program. These meetings took place simultaneously, and were conducted by representative men and women of the Church. Bishop LaMothe, of Honolulu, concluded the campaign of instruction, delivering a stirring address on The Mission of the Church.

HOME FOR COLORED CHILDREN

The twenty-fifth anniversary of the founding of the Maryland Home for Colored Children, a Home which occupies a thirty-two acre site in Baltimore County, was observed on Sunday afternoon, November 22d. The service was conducted by the Rev. George Freeman Bragg, Jr., D.D., rector of St. James' Church, Baltimore. After the service, a meeting was held under the auspices of the Woman's Auxiliary of the Home, at which addresses were made by the Rev. Dr. Over, pastor of the Union Baptist Church, Baltimore, Dr. Francis Wood, supervisor of the Colored Schools of Baltimore, Mrs. Annie Hitchens, representing the Colored Women's Federation, and Mr. E. Allen Lycett, treasurer of the board, who spoke in the highest terms of the administration of the Home, and of its superintendent, Mr. Hawthorne Smith. An addition to the institution, providing accommodation for twenty more children, has recently been made.

ST. PAUL'S PARISH

On December 1st, the annual dinner of the men of St. Paul's Parish, Baltimore, was held with an attendance of about a hundred. The invited speakers were the Bishop of Washington and Dr. Charles K. Edmunds, Provost of Johns Hopkins University. Bishop Freeman made a masterful address on the implications of Christian citizenship today. Dr. Edmunds spoke with delightfully intimate knowledge of Chinese culture, and of the Chinese outlook. Mr. Theodore Gould presided, and called on the rector, Dr. Kinsolving, for the closing address.

St. Paul's will again this year meet her missionary quota, besides carrying on

her vast work, which includes the largest mission in the Diocese, two boarding schools for boys and girls, with an enrollment of more than eighty, a residence house for self-supporting young women, and a cafeteria. At St. Paul's Chapel, during the past 23 years, 1,466 persons have been confirmed, and 1,002 baptized.

NEWS NOTES

By the will of the late W. H. Bowerman Esq., a bequest of \$1,000, has been received by the Church of the Epiphany, Govans, the Rev. Robert Kell, rector. It is interesting to note that the first spade of earth in the construction of the Church of the Epiphany was turned by this loyal Churchman.

A splendid work is being accomplished in Forest Park, Baltimore, by the Church of the Transfiguration, the Rev. C. Sturgis Ball, D.D., rector. The fourth anniversary of Dr. Ball's rectorship has just been observed, and the occasion was marked by the raising of \$700 to be applied on the mortgage of the church.

The Rev. Percy C. Adams, of Grand Ledge, Michigan, has accepted a unanimous call to become vicar of the Church of the Advent, South Baltimore. Mr. Adams is an Englishman by birth, and served several pastorates in the Wesleyan Church in England. He was ordained to the diaconate by Bishop Talbot, of Bethlehem, in 1916, and to the priesthood the following year. He has done good work in the Diocese of Bethlehem, and elsewhere, his strength lying in his pastoral and preaching abilities, and his coming promises great things for the Church of the Advent. Mr. Adams is 44 years old.

A most successful Christmas Fair was held in the parish house of Emmanuel Church, Baltimore, the Rev. Hugh Birckhead, D.D., rector, on December 3d and 4th. The proceeds amounted to \$3,500, and are to be applied to the debt on the parish house. The sum of money raised is a record for parochial Church fairs in this Diocese.

The Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, was the speaker at Grace and St. Peter's parish house on Thursday morning and afternoon, December 10th. His subject was Latin America, and he spoke under the auspices of the Mission Study Class Committee of the Diocesan Woman's Auxiliary. What he had to say proved to be intensely interesting, and his audiences went away with heightened enthusiasm for the course of Mission Study provided by the Church for 1926.

H. P. ALMON ABBOTT.

ROCKEFELLER FOUNDATION APPROPRIATION

NEW YORK, N. Y.—At the meeting of the National Council on December 9th, the Rev. Dr. Patton, Director of the American Church Institute for Negroes, announced that the General Education Board (Rockefeller Foundation) had appropriated, on Nov. 19th, the sum of \$100,000 for buildings and equipment for the Fort Valley High and Industrial School at Fort Valley, Georgia. This appropriation was made on condition that an additional sum of \$100,000 would be raised. This action was taken at the joint request of the Institute and of the Board

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of Trustees of the school after a thorough investigation of the school and its building program by the officers of the General Education Board.

The building program of the School calls for \$270,000 and covers needs essential to adequate equipment for the existing work. The sum of \$45,000 is already in hand, \$25,000 of which was previously given by the General Education Board.

The Fort Valley School is one of the leading schools of the American Church Institute for Negroes. It enrolls annually more than seven hundred students. An old Negro, born in slavery, and possessing limited education, spoke of it as "A highly industrious school." It is located in the center of the Negro population of the State of Georgia and not far from the center of the State, about 120 miles from Atlanta, and 20 miles from Macon. Within a radius of seventy miles there are nearly five hundred and fifty thousand Negroes. By reason of its strategic location, the excellent character of work done, both in the industrial and academic departments, under the exceptionally capable administration of Mr. H. A. Hunt, Principal of the school, educators are persuaded that the Fort Valley School is destined to become the greatest single influence in the development of secondary education among the Negro people of Georgia.

ILLINOIS UNIVERSITY CHAPEL

SPRINGFIELD, ILL.—The Rt. Rev. John Chanler White, D.D., Bishop of Springfield, has signed a contract for the erection of the porch and of a part of the nave of the Chapel of St. John the Divine that is to be built at the University of Illinois, at Champaign. This begins the realization of a dream of more than thirteen years. The amount involved is \$67,000, most of which is in hand.

SOCIAL SERVICE COUNCIL OF ADVICE

RACINE, WIS.—A meeting of the Council of Advice of the Department of Social Service of the National Council was held at Taylor Hall, Racine, December 1st to the 3d, at the call of the Executive Secretary, the Rev. C. N. Lathrop. There were present, beside Dean Lathrop, the Rev. Messrs. Alfred Newbery, C. K. Gilbert, and F. D. Goodwin, from New York, the Rev. R. S. Kreitler, from Scranton, Pa., the Rev. E. S. White, from St. Louis, the Rev. J. M. Nelson, from Louisville, Ky., the Rev. J. M. Taylor, from North Carolina, the Rev. Messrs. C. L. Street and W. B. Spofford, from Chicago, the Rev. Don F. Fenn, from Minneapolis and the Rev. C. H. Brady, from Denver. The order of business, for the evening of the first day, was reports from those present.

On Wednesday morning the Rev. Mr. Goodwin spoke on the subject of rural work. He emphasized the unique opportunity of our Church to create a better understanding between the city and the rural population. He pointed out the value of the summer schools at Madison, Wis., Cornell University, and the Kansas Agricultural College, and stated that the best way to stimulate rural work is to send men to these conferences. He also emphasized the value of diocesan conferences of rural clergy, such as those held in Alabama and Mississippi. The Lenten Study Classes in 1927, he stated, will take up the subject of rural work, thereby bringing it to the attention of the Woman's

Auxiliary. There is great need for courses in rural work in our Theological Seminaries, he also stated, so that men shall take up this work as a vocation and be well equipped for it.

In the afternoon, the Rev. Mr. Spofford led a discussion on The Church and Industrial Relations. He mentioned two projects which might help to create a better understanding of industry on the part of the Church: first, a plan by which theological students might work in factories during the summer months, possibly at Boston, Mass.; and second, a conference of prominent employers in New York City sometime this winter. Mr. Taylor proposed a conference between a selected group of clergy and cotton mill operators in North Carolina.

In the evening there was a statement of plans for the coming summer conference. It was decided the National Conference of Church Social Workers should begin Monday, May 24th, in Cleveland, and merge into the National Conference of Social Work, which begins on the 26th in Cleveland, and runs to the 2d of June. Dean Lathrop stated that he expected to secure a small hotel with competent accommodations for our National Conference.

The Rev. Mr. Newbery spoke about the forty-one summer schools held last year and there was a discussion in regard to courses in social service at the various conferences this summer. The diocesan departments were urged to stimulate attendance at the social service classes of these conferences.

On Thursday morning there was a discussion on the subject, What Can We Do to Promote the Effectiveness of our Church Institutions, at which Dean Lathrop took occasion to speak with great appreciation of Miss Coe's work in making surveys of Church institutions, especially in Louisville, Ky., and it was suggested that our institutions in many other places might profit by similar surveys. The subject of city missions was discussed, and the point was brought out that the first duty of a city mission is to care for Church Institutions.

The Rev. Mr. Newbery led a discussion on work with young people, pointing out that the Young People's Service Clubs should be training schools for later activities in the Church and that, therefore, the young people should be encouraged to discuss social service questions. The Church can be of great help to our young people, he said, in making proper adjustments to their social opportunities so that they may carry the same spirit on into adult life.

In the afternoon Dean Lathrop gave a most interesting report on the Social Service Institute for Priests, Ministers, and Rabbis, held in New York City last June, and stated that there would be a similar Institute from the 8th to the 18th of June, 1926, and that all of the Church delegates would be comfortably housed in the General Theological Seminary, which is close to the New York School of Social Work, where the Institute is held. He said that he hopes to arrange for a similar institute in Chicago at about the same time.

Following this, there was an interesting discussion of the jail problem, the outcome of which was the opinion that local Social Service departments should get in touch with the State Prison Associations, and that the Brotherhood of St. Andrew and Men's Clubs might find a field of useful work in establishing contacts with individuals in jail, as well as by holding

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"The Stockholm Conference on Life and Work," by William Adam Brown; "The National Cathedral of the Protestant Episcopal Church"; "The Changing Near East," by John W. Macé; "The Way to Disarmament," by Hamilton Holt; "The New Era of Peace in Europe," by Frank H. Simonds.

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services and by meeting the men personally.

Dean Lathrop discussed the matter of the Church's relation to the Federal Council of Churches, stressing the point that the main reason for not entering the Council is that the Church is not of post-Reformation origin, as are the denominational bodies. He stated the many ways in which the Church may coöperate with the Council through the Department of Social Service.

Social Service Sunday was set for January 24th, the Third Sunday after Epiphany, on which Sunday parishes are urged to have corporate communions for social workers, and clergymen are urged to preach on the subject of Social Service.

NEWARK CHURCH EXTENSION FUND

NEWARK, N. J.—In 1910 Bishop Lines adopted a very simple plan for pushing forward new work in the Diocese, and it has accomplished very considerable results in the fifteen years of its operation.

Five times a year a "call" is sent out to a list of regular contributors, numbering now about four hundred, who give each of them a dollar or more at each call. By this means help has been given to build twenty-four churches, nineteen parish houses and twenty-five rectories, and to purchase seven pieces of land. The total amount given is about \$80,000; and since the help has always been made an incentive for earnest effort on the part of those who are helped, the plan has resulted in securing nearly, or quite, a million dollars for advance work in strategic places.

TO VISIT THE ISOLATED

FARGO, N. D.—At a meeting of the Bishop and Council of the Missionary District of North Dakota held in Gethsemane Cathedral crypt, Fargo, December 9th, the Department of Missions and Church Extension was authorized to form a plan for concentrated effort on the part of the District clergy to reach the scattered Church families and unchurched communities. One part of the plan suggested would take the parish and mission clergy away from their charges for a period of two weeks, in the early spring, when the country roads are in good shape, for the purpose of going in pairs to the rural peoples of the state to conduct services among them and to baptize their children.

The Department of Christian Social Service presented a plan for study groups during the Lenten Season. This plan was adopted by the Council.

The Field Department reported that the Annual Every-member Convass in the District was progressing well.

MEMORIAL DEDICATED

ROCHESTER, N. Y.—There have recently been dedicated at St. Luke's Church, Rochester, a memorial organ given by Mrs. Rogers in memory of her husband, Clinton Rogers, a devoted member of St. Luke's Parish, and for many years a vestryman and warden. The new organ is one of unusual quality of tone and was built by the Skinner Organ Company. At the services of dedication the organ was played by the guest organist, Mr. Harold Gleason, assisted by Miss Ruth Palmer Sullivan.

There was also dedicated at St. Luke's

Church a beautiful memorial tablet in memory of Dr. and Mrs. Henry Anstice. Dr. Anstice was the rector of St. Luke's parish for thirty-one years and served faithfully and ably and with conspicuously fine results. The Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the Diocese, was present at this service and preached the dedication sermon. The organist was also a guest of the parish, Maj. John Adams Warner, formerly of Rochester, and, at one time, organist at St. Luke's Church. The tablet reads as follows:

"In loving memory of Henry Anstice, D.D., rector of this parish for thirty-one years, 1866-1897, devoted pastor, loyal friend, zealous missionary, a servant of the general Church; born October 7, 1841, died December 18, 1922; and of his wife, Flora Fenner Anstice, a true helpmate beloved by all. In glory of their faith and love may we walk the paths of wisdom and of peace."

THE CHURCH IN LOUISVILLE

LOUISVILLE, KY.—Mr. L. C. Palmer, Field Secretary of the Brotherhood of St. Andrew, has recently concluded a very successful series of classes in religious education and conferences on work among men and boys. The classes on the Bible and on Religious Pedagogy were attended by a number of Church school teachers and others representing various parishes. A specially called meeting of the Louisville Clericus was held during Mr. Palmer's visit, at which he gave a practical demonstration of work among boys, and this other methods were fully discussed. It was agreed that one of the most useful and helpful organizations was an acolytes' or servers' guild, and special mention was made of that at the Church of the Advent, which, in addition to serving at the altar on Sundays and weekdays, is conducting a most successful book room in the parish house each week.

As an instance of the action taken at the Clericus, a clearing house for dates in matters that affect more than one parish in the Church life of the Diocese has been established in the Cathedral House. This has already proved a decided benefit, as it prevents conflict of dates in various events.

Among the forthcoming events noted on the calendar, possibly the most important is the pre-Convention coöperative Church Institute, to be held from January 19th to the 24th. Bodies of the Diocese which will participate are the Church's Program Committee, the Woman's Auxiliary, the Board of Religious Education, and the Board of Social Service. This Institute has grown out of a meeting and conference with the Board of Religious Education, addressed by the Rev. Dr. Gardiner L. Tucker last spring, and has been placed at this time so persons from outside the see city, can take advantage of them by coming to Louisville a week earlier. Tentative arrangements include meetings, classes, and inspirational addresses by Dr. Sturgis, of the National Council, by Mrs. Hermon B. Butler, Diocesan President of the Auxiliary in Chicago, a lecturer on necessary phases of Religious Education, and by some one who will present Christian Social Service in its many aspects. The Bishop of Delaware will address a mass meeting on Sunday, January 24th, at the close of the Institute, and also be one of the speakers at the annual dinner given the following evening in compliment to Bishop Woodcock on the anniversary of his consecration.

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member Canvass a dinner was held at the Cathedral House for all of the vestrymen of the parishes of Louisville and the vicinity, at which Bishop Strider was the special speaker.

Among the many beautiful services given by the Cathedral Choir was that on a recent Sunday afternoon when, after a shortened form of choral Evensong, *The Woman of Sychar*, by R. S. Stoughton, one of the younger members of a distinguished school of American composers was magnificently rendered. Immediately preceding this offertory, Dean McCready delivered a brief address explanatory of the scene and occasion depicted in the music.

The entire service was much enjoyed, not only by the large congregation in the Cathedral, but by a probable larger number of unseen "listeners in," the service being radio-cast as is done every Sunday at 4:30 over WHAS, except the second Sunday in the month. Reports are constantly being received of the comfort and inspiration these radio-cast services bring to shut-ins and others unable to attend. During the Advent Season, Mr. George Latimer, organist of St. Paul's Church, is giving a weekly organ recital preceding the afternoon service.

The deaf mutes of Louisville, many of whom are members of the Church are being served regularly under an arrangement between the Diocesan Board of Missions and the Rev. J. H. Cloud, of St. Louis, who comes each month to conduct services at the Cathedral, for them in the language that they can understand.

The estate of Miss Rebecca Bennett, a former member of St. Paul's Church, Louisville, and for many years a teacher in the Sunday school, has been finally settled. St. Paul's Church school, which was made residuary legatee, receives in all \$3,681.86.

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MONITOR-MERRIMAC CELEBRATION

HAMPTON, VA.—The battle between the *Monitor* and the *Merrimac* off Hampton Roads is to be celebrated on March 8, 1926, the anniversary day, at Hampton, Va., through suggestions and plans made by the Rev. Dr. Lyman P. Powell, priest in charge of St. John's Church, Hampton, in the absence of the rector of the parish on furlough for service on behalf of the National Council. The *Daily Press* of Newport News, Va., says:

"That battle marked a new era in the world's history, and it should be commemorated, not in glorification of war, but as a tribute to inventive genius and American gallantry, for in no naval battle in the world's history was greater courage and daring manifested. Its honors are not to the South or the North, but to America. And in that spirit should the anniversary be observed."

THE SACRAMENTO CAMPAIGN

SACRAMENTO, CALIF.—The Campaign for the Church's Program has been pursued vigorously this fall in the Diocese of Sacramento. The Field Department of the Eighth Province assigned to the Diocese as special speakers the Ven. Noel Porter, Ph.D., Archdeacon of California, and the Rev. Alexander Allen, D.D., rector of St. Paul's Church, Oakland. Archdeacon Porter and Dr. Allen have held conferences in nineteen of the parishes and missions of the Diocese. Keen interest and responsibility for the success of the National Church Program is being shown throughout the Diocese.

Bishop Moreland called a conference of the clergy and laity of the Diocese to meet in the Pro-Cathedral, Sacramento, on the evening of December 2d. The Rev. Charles P. Otis, S.S.J.E., of the Church of the Advent, San Francisco, opened the conference with an Advent meditation. He spoke especially of our constant need of union with Jesus Christ, if we are to be instrumental in bringing others to Him. The Rev. Hugh Montgomery, rector of St. John's Church, Stockton, told of his experiences in carrying out the methods urged by the Field Department of the National Council. He has found that these methods work well when given a full and fair trial. His address was illustrated by the charts actually used in his parish.

At the conference Bishop Moreland announced that the Diocese would pay in full its share, \$1,300, towards the deficit of the National Church, sufficient pledges already having been received to cover the amount. A telegram, stating this fact, was sent to the Church Missions House, New York.

NEW REREDOS DEDICATED

SAVANNAH, GA.—The new reredos erected in St. John's Church, Savannah, Ga., by the members of the parish in memory of their late rector, the Rev. William Taylor Dakin, was dedicated by the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, on Sunday, December 6th. The memorial was installed in time for the All Saints' Day service. The ideas carried out in the design are those of Mr. Dakin himself, and, immediately following his death two years ago, a memorial committee was formed, and contributions were solicited. The central panel of the screen is a symbolic representation of the Christ regnant on the cross in the high priestly garments, crowned as King of Kings, and adored by a background of angels as Lord

of Lords. At each side of the central figure of our Lord are side panels with symbols embossed in gold and blue.

Following the dedication Bishop Reese administered confirmation, for the first time since his accident, five weeks ago.

DEATH OF

REV. H. J. COOK, S.T.D.

ALBANY, N. Y.—The Rev. Herbert Jonathan Cook, S.T.D., a retired priest of the Diocese of New Jersey, died at his home in Albany, December 4th, at the age of eighty years.

Dr. Cook was a graduate of Amherst and was awarded the degree of Doctor of Sacred Theology by the Philadelphia Divinity School. He was ordered deacon in 1873 and priest in 1874 by Bishop Huntington. He went, shortly afterwards, to St. Mark's Church, Coldwater, Mich., where he remained ten years. During the next decade he was at St. Bartholomew's Church, Englewood, Chicago, Ill., and at Christ Church, Dayton, Ohio. In 1895 he went to Calvary Church, Conshohocken, Pa., where he remained eleven years, leaving in 1906 to undertake, at the request of Bishop Scarborough, the establishment of a church at Ocean City, N. J., Holy Trinity, of which he became first rector. In 1911 Dr. Cook became rector of St. Stephen's Church, Beverly, N. J., retiring in 1922 because of advanced age. Dr. Cook was a deputy to the General Convention of 1883.

The funeral service was held at St.

PRAYER BOOK REVISION

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Peter's Church, Albany, December 7th, the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, officiating, assisted by the Rev. Charles C. Harriman, rector of the parish, and the Ven. Roelif H. Brooks, D.D., Archdeacon of Albany. Some twenty clergymen were in the congregation to evidence their affection and esteem for Dr. Cook. The interment was in Hadley, Mass.

MEMORIAL SERVICE FOR DR. ENOS

TROY, N. Y.—On Sunday morning, December 6th, St. Paul's Church, Troy, held a memorial service for the late Rev. Dr. Edgar A. Enos, for more than thirty-eight years rector of the parish, whose death occurred in Baltimore last July. The Rt. Rev. Dr. G. Ashton Oldham, Bishop Coadjutor of Albany, was the preacher; and, in the course of his sermon, referred to the eminent character and fruitful ministry of Dr. Enos, emphasizing his exceptional devotion to the Church. "That he was a cultivated man of letters, a notable preacher and administrator and an influential citizen, is everywhere recognized. But to me," said Bishop Oldham, "he was first and foremost a Churchman—one who believed in and loved his Church. Endeavoring to follow Christ's example in all things, he did it notably in this and of him it may truly be said, as of his Lord, he loved the Church and gave himself for it."

DEATH OF REV. A. G. WHITE

MINNEAPOLIS, MINN.—On the eve of assuming his duties as Dean of Trinity Cathedral, the Rev. Alfred George White, General Missionary of the Diocese of Minnesota, died at his home in Minneapolis, December 6th.

The Rev. Mr. White was born in Peterborough, Canada, June 15, 1875, and came to Minneapolis with his parents while still young. He prepared himself, took a course in the General Theological Seminary, New York, and was ordained to the diaconate in 1908 and to the priesthood in 1909 by Bishop Edsall. For two years he was at St. Andrew's Church, Minneapolis, when he went to St. Martin's Church, South Omaha, Nebr. In 1912 he returned to Minneapolis where he became a general missionary to the Diocese, and devoted his time and talents to building up weak parishes and missions.

The Rev. Mr. White was elected president of Tabor College, the new educational work of the Church in Iowa, last summer, but declined. This fall he was elected Dean of Trinity Cathedral, Duluth, and was to have taken charge November 29th. He fell ill the week before with pneumonia, and died on December 6th.

The funeral service was at Holy Trinity Church, Minneapolis, Bishop McElwain, of Minnesota, Bishop Bennett, of Duluth, and the Rev. F. D. Tyner, of Minneapolis, officiating. Among the pall bearers was Mr. J. W. Lyder, junior warden of Trinity Cathedral. A large number of the Minnesota clergymen were in the procession.

The Rev. Mr. White is survived by his mother, his wife, two sons, and a sister.

THE FIRST Confirmation service ever conducted by an Anglican Bishop in Columbia, South America, was held by Bishop Morris in January, 1925. Seven were confirmed.

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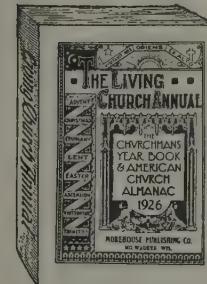
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NEWS IN BRIEF

COLORADO—The annual Council of the Diocese will be held at St. John's Cathedral, Denver, on February 4th, as that is the only day on which the new Presiding Bishop, Dr. Murray, can be present.

CONNECTICUT—The fiftieth anniversary of St. John's Church, Rockville, recently observed, was featured by the dedication of an addition to the church plant, and the presentation of an offering of over a thousand dollars.

CUBA—Having built and paid for their beautiful church themselves, the people of Holy Trinity Cathedral, Havana, are now working for several other needs, among them an organ for the Cathedral. The organ fund has just been increased \$2,500 as the result of a "Village Fair," which is considered one of the most successful events ever held for the English-speaking colony in Havana. The various shops at the fair were constructed like Cuban *bohios*, or native huts, roofed with royal palm leaves. There were several other interesting features. Such an opportunity for enjoyment and sociability is greatly appreciated by American and British people residing in a foreign country. The chairman of the fair was Mrs. Harry Beal.—The Rev. J. H. Townsend, Jr., who has recently gone to Guantanamo, states that he is slowly discovering Church people at the Naval Station and in the Marine battalion on Guantanamo Bay, and among the "sugar people" and others in the neighborhood of the city. He will appreciate it if he can be informed by clergymen in the United States of all Church people whom they know to be in the neighborhood of his station.

GEORGIA—Six laymen, members of St. John's Church, Savannah, who have recently been licensed by the Bishop as lay readers under the new Canon, have been given a definite schedule of services. They are to visit five missions in Chatham County which are in charge of the Ven. F. North-Tunmon, Archdeacon of Savannah, who is unable to hold more than one or two services a month in each of these missions.—On the eighteenth anniversary of his rectorship of St. Paul's Church, Savannah, Ga., the Rev. S. B. McGlohon, was presented with a new Ford Tudor sedan from the members of the parish. The gift was a complete surprise and the presentation was made by a committee in the church office a few moments before the early Celebration on the anniversary day.

LONG ISLAND—To give the parishioners of St. George's Church, Flushing, and north side friends an opportunity to meet Bishop Stires, the rector, the Rev. George F. Taylor, and Mrs. Taylor gave a reception to the Bishop in their home on December 3d.—On December 5th, Bishop Stires made an official inspection of the Church Charity Foundation, addressing a crowded chapel, as well as the aged and blind in their own quarters. He was guest at tea of the Sisters of St. John Evangelist.

MINNESOTA—A Mission has recently been held in St. Matthew's Church, St. Anthony's Park, St. Paul, by the Rev. E. Croft Gear and the Rev. DeF. B. Bolles, which resulted in the spiritual awakening of the parish.

NEW JERSEY—At a service at St. Andrew's Church, Mt. Holly, December 2d, the choirs of the fifteen churches in Burlington County, vested, and each headed by a crucifer, were present, totalling 254 persons. There were eleven priests in the procession also, with their crucifer. The sermon on this occasion was delivered by the Rev. Walter Mitchell, D.D., Bishop-elect of Arizona.

OHIO—Representatives of eighty-six of the parishes and missions of the Diocese have been addressed by Bishop Rogers, Archdeacon Patterson, and Mr. Geo. C. Benham, Director of the Campaign in the Interests of the General Church Program. Everywhere they met with a hearty response to the forward message, and it now looks as though the quota assigned to Ohio by the National Council, \$92,700, would be pledged for the year 1926. The Diocesan Council has accepted this quota and anticipates loyal cooperation in meeting it from all parts of the Diocese.

QUINCY—The observance of Founder's Day (the Rev. Dr. Leffingwell's birthday), was held at St. Mary's School, Knoxville, December 7th, with Eucharists at 7 and 11 and solemn Benediction of the Blessed Sacrament at evensong. The annual ceremony of cutting the birthday cake was observed in the afternoon, and a banquet was given the school and the clergy of the Diocese in the evening, by Dr. Carrington, the rector, and Mrs. Carrington. Dr. Carrington and the Rt. Rev. Dr. Fawcett, Bishop of the Diocese, made addresses voicing the honor and love in which Dr. Leffingwell, now rector emeritus, is held.

The Bishop also spoke of the manner in which the traditions of the School are being maintained by Dr. and Mrs. Carrington, with adequate adaptation to modern conditions and needs.—Bishop Fawcett called the clergy together at Grace Church, Galesburg, December 8th, for a conference on matters pertaining to clerical problems and obligations. Among the subjects presented by the Bishop and discussed by the clergy, were rural work, clerical reading, with Holy Scripture as forming the chief subject of study; the importance of exemplary living on the part of the clergy, which involved more than the matter of morality, but also the setting of an example of obedience to law, and maintaining an attitude of respect for it. Other vital problems were presented, and the Bishop's counsel and suggestions were especially helpful, as a preparation for the coming days and weeks of parochial activity and responsibility.

SACRAMENTO—A service of unique interest was held in the Church of our Saviour, Placerville, on November 8th, when there was displayed in the chancel a suit case, heavy with religious literature, belonging to the Rev. C. C. Pierce, former rector and great missionary to El Dorado County for forty-two years. This valise was packed just as Father Pierce planned to take it with him on his walks through the country when God's call came to him. A portrait of Father Pierce was displayed and tribute paid to his memory. The valise was given to the parish by the family with whom Father Pierce had left it just before his death in 1903.—The Church of the Incarnation, Santa Rosa, has recently completed a new parish house. The building is entirely paid for. Bishop Moreland dedicated it on Armistice Day.—The Rev. Halsey Werlein, Jr., Ph.D., rector of St. John's Church, Marysville, has presented 115 persons for confirmation at Marysville and his mission at Colusa within a year, very probably a record for this Diocese.

SOUTHWESTERN VIRGINIA—The Rev. F. Ernest Warren has withdrawn his acceptance of St. Andrew's Church, Clifton Forge, and will remain at Buena Vista.—Beginning Sunday, November 29th, and ending Friday, December 4th, a mission was conducted at Emmanuel Church, Bristol, by the rector, the Rev. A. C. Tebeau. The preacher at these services was the Rev. Karl Morgan Block, D.D., of St. John's Church, Roanoke. While in Bristol Dr. Block also addressed a number of other bodies: the students of King College and Sullins College, the Rotary Club and the Kiwanis Club and conducted a Community Bible Class for women. He made an address to the Woman's Auxiliary at a Service of the Holy Communion on Friday.—A recent and valuable acquisition to the missionary force in this Diocese is Miss Mattie C. Peters, who, on November 1st, assumed the duties of assistant to Deaconess Maria P. Williams at St. Mark's Mission at Dante.—The annual corporate communion for men and boys, sponsored by the National Brotherhood of St. Andrew, was held in St. John's Church, Wytheville, on Advent Sunday. Twenty-one men and boys received Communion.

WEST MISSOURI—Two young men recently ordained to the priesthood are now serving in this, their home Diocese. The Rev. J. Buchanan Bernardin, whose home was in Kansas City, finished two years at Oxford, in June of this year. He was ordained priest in Holy Trinity Cathedral, Paris, in 1924, by the Rt. Rev. John N. McCormick, D.D., acting for the Rt. Rev. Sidney C. Partridge, Bishop of West Missouri. The Rev. Mr. Bernardin is now in charge at All Saints' Church, Nevada, and at Trinity Church, Lamar.—The Rev. Donon Strong, ordained priest May 20th at Christ Church, Warrensburg, by Bishop Partridge, is now in charge of that church, which stands opposite the Methodist church of which his father had been pastor. The Rev. Mr. Strong also serves Pleasant Hill and Harrisonville.—Mrs. Benjamin S. Brown, president of the Woman's Auxiliary of the Diocese, has visited a number of churches in the Diocese, giving report of the Triennial, and assisting in organization work.—The Department of Religious Education of the Diocese, the Rev. James Pernette deWolfe, chairman, arranged for a series of meetings in December, at which Miss Mabel Lee Cooper was the principal speaker. One series was held in Christ Church, St. Joseph; another at St. Mark's Church, and a third at St. Paul's Church, Kansas City.—St. John's Church, Kansas City, the Rev. H. L. Chowins, rector, has installed an altar in the crypt, which is used chiefly for the primary department of the Church school. The crypt is also thus made available for use as a chapel.—Contributions towards the national Church deficit are accumulating rapidly. Some of the larger churches have already sent in their

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contributions, which measure beyond the average suggested of a dollar for each communicant.—Grace Church, Brookfield, one of the older churches in the Diocese, which had suffered for many years from burdens of debt, was consecrated recently by Bishop Partridge. The Church was formed in 1874, and made a parish in 1884. Two years ago the women decided that they must take the Church away from its depressing condition. The result was the payment of an old debt of \$1,000, then the building of a new roof, then the refinishing of the interior, then the installation of an organ, a gift, and finally the receipt of brasses valued at \$500, the gift of Miss Frances Gilson, a former communicant. The Rev. Alfred Watkins, the missionary serving the parish, has found the entire community cordially responsive to these steps of progress, and the church is proving of important service for many events.

WESTERN NEW YORK—Every year the Girls' Friendly Society of Trinity Church, Buffalo, make a donation to the diocesan objects of the Society at All Saints' tide in memory of one of its honorary associates and friends. This year the offering was in memory of Mrs. Edward S. Hawley, whose constant interest and loving help had endeared her to members and associates alike. The offering was sent to diocesan objects and to Mr. Person's school for the white mountaineers of Virginia.—Over fifty members of the Local Assembly of the Brotherhood of St. Andrew, assembled at St. Simon's Church, Buffalo, to hear reports from the Convention held at Pittsburgh this past summer. The work for the coming season was discussed by Dr. Pritchard, of St. Paul's Parish, and reports were made by Mr. Walker Devereaux and Mr. Geo. Emerson.—The Rev. John M. Borton, formerly curate in St. Paul's Parish, Buffalo, has been appointed a lecturer at the DeLancey Divinity School at Geneva and will lecture on Systematic Divinity.—Professor DeWitt Garretson, organist at St. Paul's, also has been elected instructor of Church Music at DeLancey.—The work in the Allegany County Mission field is in charge of the Rev. S. W. Hale, as rector. He is assisted by the Rev. L. A. Peatross and the Rev. J. Marshall Wilson. Services are held regularly at seven places and Church schools, with other social events, are maintained.—At the annual meeting of the American Council of the World Alliance of International Good Will Through the Churches held in Detroit in November, Bishop Brent made the closing address on the theme, Peace and Security.—The Rev. Samuel Tyler, D.D., rector of St. Luke's Church, Rochester, was the speaker at the meeting of the Fellowship of Social Service of the Diocese of New York held in New York City on December 10th. Dr. Tyler is the Chairman of the Social Service Committee of the Diocese of Western New York.

MAGAZINES

VISCOUNT HALIFAX, writing in the *Church Quarterly Review* for October on Lessons of Fifty Years, refers to the time when the consecration of All Saints', Margaret Street, was delayed till the long leg of a flat metal cross fixed to the wall was shortened so that it should not appear to stand on the retable, and when Bishop Longley of Ripon refused to consecrate a church because an inscription by the door begged all who entered to pray for the sinner who built the church, but later consented when assured that the sinner was still alive. He notes the changes that have taken place since that time, and is hopeful for the future. Dean Grant, of Bexley Hall, contributes an article on The Place of Miracles in Religion. "Religious thought," he writes, "cannot longer postpone a new definition of the miraculous." He discusses various theories, ancient and modern, of miracles, and himself puts forth this tentative definition: a miracle is "an unusual, unexplained, or inexplicable occurrence which awakens within us a realization of the divine power, wisdom, or beneficence." A Neglected Point in Prayer Book Revision, the title of an article by the Rev. Horace Marriott, deals with the awkward openings of many of the Gospels and Epistles and suggests a large number of omissions of words such as "and," "therefore," etc., and in other cases the addition of such phrases as "Jesus said." The Lambeth librarian, Dr.

Jenkins, describes the Thirteenth Century Episcopal Register of Odo of Rouen, and Mr. Athelstan Riley writes on Anglican and Orthodox. An article by the editor, Dr. Headlam, discusses Canon Streeter's book on the Four Gospels, which seems to him to deal much more satisfactorily with the Synoptics than with the fourth Gospel. Dr. Headlam's conclusion is that the Fourth Gospel was written by John the Presbyter, a learned Greek-speaking Jew who was an eye witness of a part of our Lord's ministry.

BABIES BAPTIZED at St. Stephen's Chinese Mission, Manila, have recently included, representatives of a third, a fourth, and a fifth generation of Christians.

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The verdict is not fully rendered, therefore, until the larger givers have taken

SECOND THOUGHT

To every member of the Church who is able and willing to give largely for the work of the Church we would put these questions:

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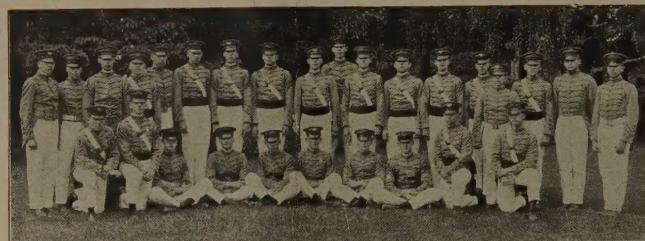
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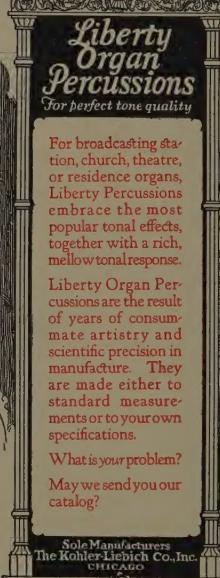
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